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University of Illinois Champaign, Illinois

SEPTEMBER
1952

VOLUME XXVIII
NUMBER ELEVEN

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THE EDITOR'S DRAWER

Hospitalization

For the first time in the life of *Church Management* the editor has directed the concluding tasks of putting together an issue from a hospital bed. This may be somewhat of a record for the September number, offered herewith, concludes twenty-eight years of service to the churches of the world.

The life of a periodical varies with its leadership and the service it renders its readers, but from vantage point of the hospital room we see *Church Management* just coming to full maturity with the experience and strength necessary for a greater service in the years ahead.

Thanks and greeting to those who have helped us in this accomplishment.

William H. Leach

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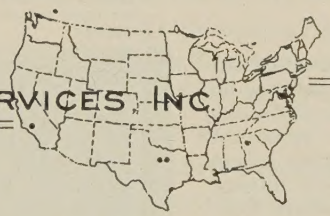

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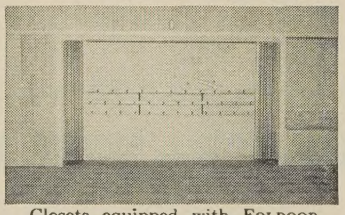

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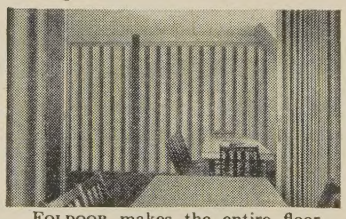

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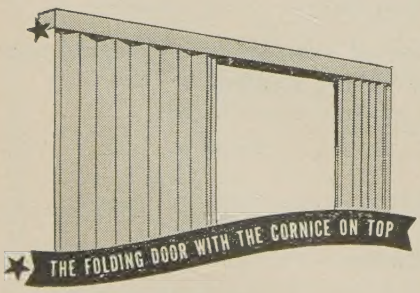

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Selected Short Sermons
by Earl Riney

There is a world of difference between thinking a thing is right and feeling it is right.

* * *

Some are timid because they are not sure they are being accepted and approved according to their true worth.

* * *

Nobody is capable of doing well at everything, but every normal person can at least do one thing better than he can do anything else.

* * *

If one has a teachable mind, everything instructs him and strengthens his life—even trouble.

* * *

Let us face the fact that alcohol changes the pattern of behavior, and so complicates moral problems to an immeasurable degree.

* * *

We are to serve God wherever he wants us to serve him, and usually that is right where we happen to be.

* * *

The morals of a loose-living age are always reflected in the way business is conducted.

* * *

There can be no brotherhood of man without the firm belief in the fatherhood of God.

* * *

In our country the standard of living is higher than in any other section of the world; yet social injustice exists to a shocking degree even in this privileged land of ours.

* * *

Victorious Christian living must be pursued with renunciation, repentance, faith, and devotion.

* * *

There is need in the church for more businessmen, builders, practical handlers of life's affairs.

* * *

Make a friend of money and therefore keep money from becoming your enemy.

* * *

Time, talents, personality, energy, station in life—all these furnish mighty opportunities to serve God.

* * *

Education today consists largely of studying about temporal things and trying to arrange them in such a way that we may be comfortable physically.

* * *

We live in our desires far more than we live in our achievements.

* * *

Life is a school, and we learn the lessons therein not primarily out of books but out of experiences.

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVIII
NUMBER 11
SEPTEMBER, 1952

Stewardship Is the Thing

THE only sound basis for local church finance is Christian stewardship. It has been said time and time again. O. R. Grotefend, pastor of the Hope Lutheran Church, Cleveland Heights, recently put the matter in a new angle. His congregation has been busy raising funds for a new church. Many classes and societies had found ways to add to the fund. These were appreciated of course. But he found that the amount raised by all of these feverish activities was very small compared to the amount which came through regular pledges of weekly giving.

"Members of Hope Lutheran Church, last year, contributed more than $90,000, in addition to the church's current expenses," he said. "All of the church's organizations in their little schemes raised a total of $6,000."

Local church leaders would be well advised as they plan their church budgets that there is no substitute for Christian stewardship when coupled with a common-sense method of weekly contributions.

The Gentleness of the Great

PERHAPS it was nostalgic memory of days gone by which prompted the several letters from readers commenting on the editorial of this title in the July issue and suggesting more of the same sort of thing. Frankly, such genuine illustrations are hard to find and many which we could use have been overdone and twisted with each new rendition. We would like to have some good genuine illustrations, ourselves.

In the meantime here are some impressions of James F. Moffatt, distinguished Scottish Bible translator, who spent his last years in this country as a lecturer in Union Theological Seminary in New York City.

My first contact with Dr. Moffatt was as book editor of the George H. Doran Company, the original publisher of the Moffatt Bible in the United States. We were undertaking the setting of the Bible in type in America. The first editions had been set up in England. Many Bible enthusiasts saw the opportunity to correct some inconsistencies which appear in the various translations. Some of these I recall were conflicts between statements of fact between books of the Old Testament. Our correspondents suggested that as we were making a new Bible it would be well to reduce the conflicts and bring them into agreement.

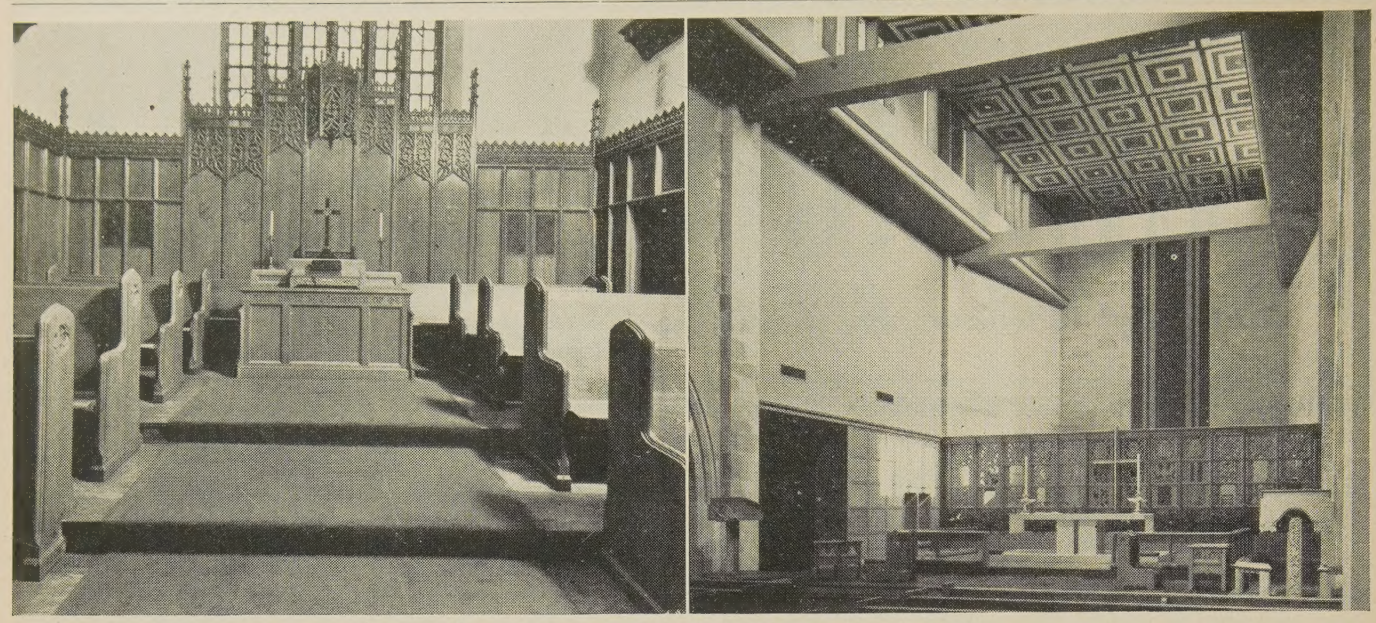
It was my duty to send these letters on to Professor Moffatt for his consideration. In each instance the original letter was sent him. In each instance the original letter was returned with a penned note in very fine Scottish script: "Not so in the original."

Some years after that I lectured in one of the summer sessions at the Divinity School at Duke University. My daughter had just graduated from high school and I felt it would be a good graduation gift to take her along. She was welcomed at the school and assigned a place at the faculty dining table. When I noted that Marge was placed next to Dr. Moffatt my heart sank. Just what interest could the young high school graduate have with the great scholar?

The first meal was but a few minutes old when I heard her laughing. I noted that she and the professor were having a gay time. After the meal I congratulated her.

"You should just hear some of his jokes," she said. Then she started to relate them. Most have been forgotten. The first, I remember very well.

Included in the meal was an asparagus salad.



WHERE SHALL WE PLACE THE CHOIR?

At left is the chancel of the First Presbyterian Church, Wilmette, Illinois. It has the open chancel but the choir is seated in pews, facing the congregation. Architect Stanley M. Peterson. Our picture is by courtesy of Woodwork Corporation of America. At right is the chancel of St. Paul's Episcopal Church, Cleveland Heights, Ohio. The altar has been moved from the wall, becoming a communion table. The choir faces the congregation but is placed back of the grill. The organ, when installed, will be in front of the grill. Architect is J. Byers Hays.

Dr. Moffatt lifted a tip with his fork.

"Here are the kind of tips that even a Scotchman will enjoy," he said.

And here is still another Moffatt illustration. George Lamsa is the editor of several portions of the Bible which he says are translated directly from the Aramaic. Many Christian scholars have challenged the existence of an Aramaic manuscript. Mr. Lamsa told me that he made it a point to call on various scholars and translators of repute to see if he could persuade them of the acceptance of his thesis. In some quarters he received some pretty harsh treatment. He rather looked for more of this when he called on Professor Moffatt in his New York apartment.

He found the learned scholar a very humble man.

"I am hardly the person to discuss your translations, Mr. Lamsa," he said. "I know absolutely nothing about Aramaic. Greek and Hebrew are my fields."

So they visited about other things.

Check These Dates

EVERY year after our big July-Directory issue has been released the editor is forced to write a note of this kind to warn readers about errors. To date two have been found in the issue for 1952. Both are in the liturgical calendar. In February Race Relations Sunday is listed for February 15. Make it February 8. Women's World Day of Prayer is listed for February 27. Put it down for Friday, February 20.

We Won't Buy This

THE Revised Standard Version of the Bible is a great work and will have a well deserved sale. But we refuse to buy the proposition of the young man in the office of Batten, Barton, Durstine and Osborn, the agency which is placing the advertising, which was offered us in a recent visit. It seems that an advertising budget of $250,000 has been set up to properly publicize the sale during the remainder of 1952.

"That is a quarter of a million dollars," explained the advertising executive. "After we have spent that you may be assured that nobody in the United States will remember that there was a King James version of the Bible."

Our own guess is that after a quarter of a million dollars and ten times that amount of money has been spent in publicity the King James version will still be known, respected and read. There will be thousands of clergymen who will buy the new, scholarly revision who will still prefer the King James version, with its honored and resonant phrasing, for public reading in the house of God.

Check it and write us in five years.

A WASHINGTON PILGRIMAGE PAPER

Our Crisis Is Qualitative

by Maurice N. Eisendrath*

WHEN Moses saw the bush that burned and was not consumed, he heard a voice, so our Scripture tells us, which bade him, "Take off thy shoes for the ground whereon thou standest is holy ground." If we are not altogether insensitive to the ever-living God who speaks not to a single generation but to all the children of men, who "is not dumb that He should speak no more," then surely none among us can pilgrimage to this glowing glorious capital of ours without hearing the voice of God whispering unto him, "Bend thou thy head in reverence and awe for the ground whereon thou treadest is indeed holy ground." The memorials and shrines, the documents and deeds, which are to be found here are the outpourings of God-intoxicated men and women who founded this Republic in his name and as the manifestation of his will.

For, while it must be admitted that many strands have gone into the making of America; while many seeds have borne fruit in the precious concept of Americanism reflected in the Declaration of Independence, the Constitution, and the Bill of Rights of which we this day take due cognizance, neverthless the most ancient and profound and abiding influence was that of our common Judeo-Christian spiritual heritage.

The Greek city-state, the proud structure of Roman Law, the libertarian revolt of the French Encyclopedists—all played their part in paving the way for this "government of the people, by the people, and for the people." But the true foundation of our uniquely American democracy antedated by many centuries the earliest of these Greek and Roman and French influences. It was not with a page of Plato, nor a decree of Caesar, nor a chapter of Voltaire, that the early Puritans came to these Western shores. Rather did they bear in their hands the Holy Bible of the Hebrews, and in their hearts sing the songs of the Psalmists from distant Zion.

It was to establish a Mosaic Commonwealth similar to that which the Israelites had reared in the Holy Land that the Puritans forsook their homeland and sought to hew out for themselves a democratic commonwealth in a new and free world. As the historian Emile de Laveleye phrases it:

> The Reformation was a return to primitive Christianity and above all toward the democracy of the prophets of the Old Testament which was alive with the breath of Liberty and resistance to absolutism.

Lecky, in his *Rationalism in Europe*, becomes even more specific when he writes:

> To ascertain the true meaning of passages of Scripture is the business not of the historian but of the theologian, but it is an historical fact that in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament.

It was no accidental juxtaposition of mere words, therefore, when our founding fathers declared in the Declaration of Independence that it was,

> by his Creator that man is endowed with certain inalienable rights.

This was their confession of faith, of that faith which alone undergirds this great democracy of ours. Only under God did this nation have a new birth of freedom, and only under God, the Father of all men regardless of class or creed, religion or race, color or condition in life, can those lofty principles embodied in our Constitution and Bill of Rights be preserved.

Nothing is more fitting, therefore, than that men and women from all parts of America, from all walks of life—yes, and particularly out of the churches and the synagogues — should make pilgrimage to this pulsating heart of our nation that they might drink again of its spiritual waters and be refreshed for the struggle of our time which unhappily is upon us, not for reasons economic, political, and social; not because there is any "famine of bread or thirst for water"; but because there is in our time — perhaps more poignantly and tragically than ever before—a famine and a thirst of "hearing the word of God" and his commandment to "love one another," which is the touchstone and test of all that we call truly American.

It is well that we should pause to ponder, and to peruse, these precious documents — the Constitution and the Bill of Rights — because, if we do, we will be overcome with a shuddering awareness of the extent to which we have been departing from that will of God which our forebears intended we should follow.

Chasm Between Idealism and Reality

If I were to state bluntly, on my own authority, that there is a yawning chasm between this American ideal and the reality which exists in America today, some would attribute my comment to the carping criticism of a thankless minority. So I call to witness a document which should be placed in this Library of Congress beside the original Bill of Rights which we are gathered here to recall to view in its original form — a document far more recent in origin, which deserves nonetheless an honored place within this veritable shrine of genuine Americana, as constituting a remarkable contribution to the American way of life. I refer to a report prepared by a committee appointed by the President of the United States.

This committee was headed by Mr. Charles E. Wilson, president of General Electric Company and then Protestant co-chairman of the National Conference of Christians and Jews. It included leading churchmen, industrialists, leaders of labor — Protestants, Catholics, and Jews — whites and Negroes, liberals and conservatives. After months of research it rendered a report which challenged the conscience of every soul among us who prided himself on being an American. Proudly it prefaced its findings by eloquent references to our free American tradition. But, with a candor unprecedented in such official committees, it frankly confessed the scars which were biting into the heart of America. It admonished us that never before in our history had we been in so great a danger of scattering our heritage to the wind. In plain-spoken words which would have brought a smile of pride to the founding fathers of this nation the committee stated:

> Never have we so sorely needed the passionate belief in freedom and equality and the will to make it real as we do today. How stunned we have been by the terrorism, the anarchic violence, in Palestine! Yet, in our land, it is still possible for a mob to abduct and to murder a person in some sections of

*This address by Rabbi Eisendrath, president of the Union of American Hebrew Congregations, was delivered before the pilgrims participating in the Washington Pilgrimage of American Churchmen May 2-4, 1952.

the country with almost certain assurance of escaping punishment for the crime.

In language that for a moment leads one to believe that they are speaking of the Nazi dictatorship of yesterday, or the Communist totalitarianism of today, they continue:

Too many of our people still live under the harrowing fear of violence or death at the hands of a mob or of brutal treatment by police officers.

Surely this could not be America of which these men and women spoke. But it was, my friends! And they continued:

Our Constitution is color-blind and neither knows nor tolerates classes among its citizens.

Right—right indeed, we concur—that's good American talk! Now we know that they were referring to our land of the free. But, they went on:

It is difficult to reconcile this with a state of law which practically puts the brand of servitude and degradation upon a large class of our fellow citizens, our equals before the law.

These are not words of revolutionary reds for some Congressional committee to ferret out in dramatic spy hunts, but of leading American business and church, professional and labor men and women. And what they said they verified by a many-paged brief of as incontrovertible evidence of discrimination as could be gathered by any fifth column seeking to undermine our faith in America by pointing the accusing finger at the lack of liberty and equality which exists within our land.

No more dramatic nor damning testimony could illustrate this startling fact than is to be found right within our nation's capital. In the sight of most of the world Washington, D. C. stands as a glittering symbol of the whole of America. Yet, with merciless candor the report asserted that for millions of American citizens, whose skin is somewhat darker than that of others, Washington is not so much the nation's capital as it is the point at which all public transportation suddenly becomes "Jim Crow." It is here that, in addition, he must endure the countless daily humiliations segregation imposes upon the one-third of Washington that is Negro.

And, while very much as the King of Israel called upon the bondsmen of Judea in Jeremiah's time, we called upon our Negro youth to serve in our fighting forces and to be mowed down by the bullets of our foes; even there, as the report continued, "the record showed that the members of several minorities, fighting and dying for the survival of the nation in which they met bitter prejudice, found that there was discrimination against them even as they fell in battle."

While there has been some progress in integrating Negroes into our Air Force and Navy, the Army, though it too has made some heartening changes in policy, still has not yet officially adopted an outright policy of non-segregation. No, it is still blasphemously true that in some of our armed services, as elsewhere, we are perfectly content to have the Negro "pull that barge, tote that bale," get a bullet in his belly — but not all so-called full-blooded American whites are content to stand beside him in battle or to allow his sick to have more than one per cent of hospital beds, or to graduate more than an infinitesimal fraction of his sons from our white medical schools.

Can what is true in the nation's capital and in the government-directed military services be otherwise in the nation as a whole? Indeed it cannot. For, while there are many sections of our country where, happily, such contradictions of our American pretensions do not obtain, and in which progress is being made, nonetheless there are too many regions and communities where such discrimination does obtain—where not alone Negroes but other minorities —Mexicans, Chinese, Indians, Catholics, Jews — are the "last to be hired, the first to be fired." Such are the real un-American activities which constrained the committee to conclude that "the pervasive gap between our aims and what we actually do is creating a moral dry rot which is eating away at the bases of our democratic belief." There are times when the difference between what we preach about civil rights, and what we practice, is shockingly revealed by individual outrages. And those continuing, quiet, omnipresent practices do irreparable damage to our beliefs.

Yes, it is true that some of our states have enacted legislation looking toward fair employment practices. But we find that, while a few of them do have effective enforcement provisions, the greater number of them are without proper enforcement provisions or without adequate appropriations, or without both.

And, since we are on the credit side of the ledger, we can say that two states have repealed the poll-tax law in 1951. But unhappily, Congress has done nothing with respect to this nor, indeed, with respect to anti-lynching legislation.

I have barely hinted at the far-reaching data and indictment contained in this report, which holds within it enough potential dynamite, if we be not vigilant and hasten to rectify these flagrant wrongs, to blow our proud facade of freedom to splinters. What's to be done about it? The President's Committee, unlike so many theoretical preachers of human liberty, did not leave us with mere negative criticism. It proposed a number of comprehensive and concrete calls to action: thoroughgoing legislation and far-ranging education (laws against lynching, against Jim Crowism, against poll tax; in favor of fair employment practices, and much similar long-overdue legislation). Through the schools, likewise, and the greater support of voluntary agencies progress can be made.

But there is one remedy which is even more fundamental than education and legislation. For, I repeat, even though many strands have gone into the fabric of American democracy — English Puritanism, French egalitarianism, Grecian love of liberty—behind and beyond them all is that something more to which I referred at the outset; that proclamation of our essential American faith which our Founding Fathers insisted was due to the fact that:

Man is endowed *by his Creator* with certain inalienable rights, among them being life, liberty, and the pursuit of happiness.

That noble sentiment, now written into the United Nations Charter for that One World we all pray will speedily be ours, is the final logical consequence of our ancient Judeo-Christian faith and our American Bill of Rights. Thus the United Nations Charter, like our own Bill of Rights, was conceived centuries ago amid Judea's gentle hills. From Sinai to this Library of Congress and to Lake Success as well, it has been a long, long trek of all those who would fashion a united human family upon the earth. The heaven of human brotherhood, the adventure of deepening the spiritual life and thus to further the fellowship without our borders, really started in Zion: at Sinai in Jerusalem, at Calvary; even before that, in "The land of Egypt and the House of Bondage," where first was heard that divine command: "Let My people go that they might serve me."

Only by recapturing this vision, this faith, this dynamic spiritual urge for human brotherhood under God's all-embracing Fatherhood, will this nation, and the world itself, have a new birth of freedom with liberty and justice for all. Let us heed this warning, read and reread our Bible and our Bill of Rights, for therein alone lies the road of redemption for America and all mankind —menaced as presently we are by the imminent threat of world annihilation.

History Repeats Itself

The United States is in the midst of a period similar to that which preceded the decline of the Roman Empire. His-

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OUTDOOR WORSHIP AT ALEXANDRIA, MINNESOTA

The Story of a Drive-In Church

DRIVE-IN CHURCH in Alexandria, Minnesota, opened for business on July 9, 1950, at Sunset Drive-In Theater, which is located one mile north of the city. In order not to interfere with local church services, 9 a. m. was chosen as the suitable time for this service. When the church opened, people were at first curious, then they became interested, and soon they were enthusiastic. When the season ended on Labor Day in 1950 everyone was sorry. It had been fun, it had been pleasant, it had been a real experience. Attendance had grown steadily week by week as word had spread of this unusual feature in the midst of a vast vacation-land. People came from an area of twenty to thirty miles for the service.

The idea of a Drive-In Church began when Edwin C. Johnson,* pastor of the First Congregational Church in Alexandria, read about the Pasedena Community Church in Florida, where the people sit in their cars and listen through loud speakers. When Sunset Theater was finished, Drive-In Church began in Alexandria.

This unusual service to the community was most welcome as indicated by the number who attended the services and by the number of letters received by the pastor and the owners of the theater, when the services closed for the winter. Requests for the resumption of services began to come in as early as April in 1951. Many of these people had not been in church since the summer before, and wanted to have these outdoor services begin early this year. Sunset Theater itself opened early and on May 13, the first outdoor service in 1951 was held. Everyone was convinced that after the flush of a new thing and the fine response of the year before, this season would see a great tapering off. But the response was just the opposite. During May and June and September when only local people are present to draw from, the attendance was better than the year before. In July and August when the tourists came, the attendance passed the 500 mark. Because of popular demand, services were continued until the last Sunday in September.

*Now minister of St. Anthony Park Congregational Church, St. Paul, Minnesota.

Lord of sky and open spaces,
Friendly fields and kindly faces,
Send Thy pity, lend Thy grace
To folk in this wide-open space;
And let some preacher through the year
Set a world thought wandering here.

Verse on front cover of weekly bulletin of Sunset Drive-In Church

The services at Drive-In Church are conducted by Mr. Johnson from the roof of the projection booth, where a special platform was built. Here a pulpit was placed each Sunday. A canvas canopy was erected each Sunday to protect the minister from sun, rain or wind. Below and in front of the minister, was a truck from which the pianist and soloist presented their part of the service. The service each Sunday has always been exceedingly informal, as informal as the people in the cars. The offering is taken in bags with the ushers going to each car, and because the congregation appreciates the service, their support of it has been well done. Each car as it enters the theater is ushered to a parking space and the theater speaker placed and tuned. Microphones at the pulpit and the piano are tied in to the amplifying system of the theater and then to each car. Late-comers are no problem nor are children who fuss or cry.

Drive-In Church in Alexandria has become popular for a great many reasons. No denominational label is even mentioned, and people of all religious backgrounds and from none at all, find it a service to their liking. Only the old and familiar hymns are used. People come dressed as they may desire. Out-of-door clothing and work clothes characterize the most of the audience. Many of them have wakened no more than ten minutes before church time and have quickly slipped into a wrapper or sports wear and have been at church on time. People come in slacks, shorts, sportswear, and farm clothes, for they are invited to "Come as you are." Children are no problem and nearly every car has one, or two and sometimes four. At that early hour, when the day is at its best, children are

Left: The Shaded Pulpit; center: Power Truck; right: The Offering is Not Neglected.

excellent members of a congregation such as this one. The number of small babies present is really noticeable. It means that the entire family can attend church without trouble. Many of the people are on their way to play golf, go fishing, or go on a picnic or are traveling through. Golf bags, fishing equipment, and picnic baskets are everywhere. And when the weekend company fills the house, as is true of so many households in this vacationland, it's so very easy to take everyone to church, they don't have to dress up. And because it's different, everyone wants to go. Church background means nothing at this church service. Alexandria people have something to share, and they talk about it and their friends love it. Those who are cripples, those who are hard-of-hearing, those who are old, find it a wonderful experience. They can see, they can hear, and if they have a pain and move about, no one cares for no one is disturbed. Each car is a little church within a larger congregation. Many a family makes it a private church service for the family, where the younger members learn the art of worship. For this reason, few cars appear with less than three or five people in them. Here is one place where all people are welcome and baby sitters are not needed. Many a farmer will come from doing chores and go to church just as he is.

Drive-In Church has made a difference. People who never have gone to church, now are going regularly and feel at home. They discover that after going regularly for a period of five months, they have to find a church for the rest of the year. One man who discovered Drive-In Church had never been in a church in his life and he was eighty-nine years old. His remark was, "I wish there had been something like this when I was a boy. I'm going to go again." So many people to whom church steps are a grim barrier and church pews are an impossibility, now attend church with the greatest of ease in autos. People who take vacations in the summer usually don't go to church, but they do now in Alexandria. This service fits the time and the plans of so many people. The church has come to the people and the people are coming to church.

Each Sunday the theater is filled in about 15 minutes and cleared in about the same length of time following the benediction. The service lasts from 40 to 50 minutes. If the sermon happens to be short, so is the service. Rain or shine, the service goes on and there are always people there to share it. In fact, on some rainy Sundays the congregation has been better than some bright and sunny ones. Never has a service been cancelled because of wind, rain or cold. There have been times when the rain has descended in torrents just before church began or right after, but not during the service. And at times when a heavy overcast has brought a dull dark day, the gloom has been broken at the time of prayer by the most glorious burst of sunshine, only to disappear a few moments later. People love to worship in the beauty of the out-of-doors early in the morning, with the blue sky, lovely trees, and the quiet of God's great sanctuary.

The owners of the theater have been most cooperative. The theater is furnished free of charge. The Music Center in Alexandria provides a spinet piano for the services and the Alexandria Lumber Company provides a truck for the piano and soloist. This, like the pulpit, is covered with a canvas awning.

Mr. Johnson, the pastor, in addition to conducting this service, has a service in his church at 10:30 in town. He has an excellent attendance here too. Yes, some people attend both services. They really like to go to church.

News of Alexandria's Drive-In Church has spread through the country. People who have been to the service or who have read about it in the local or in metropolitan newspapers have written asking for details. Many a Sunday will find a dozen ministers in the congregation who go home to try the thing on their communities. As a result of all these factors, Drive-In Theaters have been converted into churches in many parts of the country. The success of such services depends on many factors. The service needs to be sponsored by one church where the minister is the same each week. This continuity gives an audience appeal and stability that can never be reached any other way. The service of worship must fit the informal atmosphere and the variety of background of the people. When no denominational tag is affixed, the service possesses a wider appeal. It demands a clergyman of imagination and with adaptability.

This is the story of a church streamlined to meet the times that is held at an hour when folk normally are not in church. It is the story of a church where all people are welcome and where all people feel they can go. It attracts the rich and the poor, the young and the old, the high and the low. Here all distinctions evaporate. Some come in beautiful cars and some in old jalopies. Some come in farm trucks and some in cars of ancient vintage. But all who come know they are welcome. This is their church. The past summer 5,325 people attended these services and came in 1,826 cars. The church can reach the people if the church is willing to meet people where they are.

One of the reasons for the success of this venture in churchmanship has been that no one may enter the city of Alexandria without seeing huge signs welcoming them to Drive-In Church. The store windows carry posters with another invitation. Attractive cards are placed in the homes and resorts of all the people in the area. People are conscious of the fact that there is a Drive-In Church Service. They may not go every Sunday, but when the occasion comes, they go and find it a pleasurable experience and then return to worship again and again.

Our Crisis Is Qualitative

(From page 10)

tory is indeed repeating itself. The Romans sought to deflect the people's attention from corruption in high places to the danger of the barbarians hammering on the walls without. Today we are drawing attention from our moral and spiritual disintegration to the "barbarians on the outside." The barbarians are there all right. Let there be no mistake about that. Yet they alone will not destroy us. But this country will be unable to withstand attack from without unless it experiences a moral and religious revival within. Bribery, tax evasions, and dope addiction are all signs of moral deterioration that cannot be cured with atom bombs. Preparedness may well be necessary, but it is not the total answer.

Nor are loyalty oaths the answer. The loyalty oath is not a step forward in the onward march of the democratic process. It is rather a step—and an irrevocable step—backward—a measure to delimit democracy. With those on the American scene whose purpose it is to destroy democracy, certainly a loyalty oath will not act as a deterrent. They would not hesitate to falsify their statements in this area, as they do in others. They know the long and tortuous paths, and the delicate nuances, of proof. If risk it might be, then certainly it would be a risk worth taking.

But on those whose purpose it is to buttress and strengthen, to preserve and defend democracy, by their individual contributions to the process and by their lives if need be, such a system would work exquisite hardship and suffering. To maintain such a far-flung empire requires all of the apparatus of espionage. And the history of espionage is the history of informers and spies and witch-hunts. Gossip, hearsay, malice, vengeance — all of the ugliest attributes of man at his lowest — are generated and encouraged by such a

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NEW CHURCHES FOR OLD—I

Grace Methodist Church — Lake Bluff, Illinois

*by Benj. Franklin Olson**

THERE was a time, seven to ten years ago, that a church or an educational unit might be erected for thirty-five cents per cubic foot. The average cost today for new buildings in the metropolitan areas is approximately one dollar and thirty-five cents per cubic foot for durable construction.

In the earlier decades it was easier to suggest the demolition of an old church building; but, to replace so great a volume of building at today's prices is out of the question, hence we find the number of church rehabilitation projects on the increase.

It takes great resourcefulness on the part of the architect to transform a shabby and inadequate structure into a thing of beauty that glorifies the Creator whose house it is.

Since the unforgotten financial recession of 1929-1936 a scant amount of the required maintenance work has been undertaken on many of our aging churches; yet, with esthetic imagination and skill, thousands of our unattractive churches could be transformed from a reproach to their denominations into edifices that compel folk to enter and worship.

Such was the experience at Lake Bluff, Illinois, where a sixty-year-old frame building was found inadequate to meet the challenge of an inadequately-churched community.

The building was not only unattractive; it repelled folk who possessed a sense of appropriateness.

It was of the "Greek Cross Period" in plan and as unsatisfactory, as were many churches of the late nineties.

Under the efficient leadership of the pastor, Carlton C. Rogers, work was begun. The direction of the church worship room was changed to transform a square room with curved pews into a long rectangular arrangement of seating which doubled its capacity.

Several "lean-tos" which had been added through the years were removed; the roof lines simplified, and a twenty-foot extension for chancel and choir was added at the west end.

The top of the grotesque tower was removed and the shaft covered by a stone veneer, which, in turn, was surmounted by a delicate copper fleche. The entire building has been veneered with Bloomington, Indiana limestone in a random ashlar pattern.

There was no basement worthy of mention, which necessitated the shoring of the entire building on grillage to permit a full excavation beneath the entire building which provided a spacious fellowship hall, stage, kitchen, boiler room and several classrooms.

A new panel-heat system of controlled hot water was installed, replacing an antiquated and inadequate warm air system.

As the reconstructed building began to indicate the form of things to come several families expressed a desire to become members of the congregation, stating that, at last, the community possessed a church that fulfilled their conception of what God's House should be — dignified, attractive and adequate.

Approximately $150,000 was the cost exclusive of pews, organ and furnishings, in 1949.

*Architect, Chicago, Illinois.

AUCTIONEER LEADS PRAYERS FOR RAIN

Birmingham, Alabama—R. A. "Skinny" Waldrep, 400-pound auctioneer, turned his auction shed here into a prayer hall when a long-sought heavy rain began falling during his sale of second-hand automobiles.

Halting the bidding for cars, Mr. Waldrep asked the assembled buyers to thank God for the rainfall.

"Take off your hats," he urged over the loudspeaker, "and let me lead you in a prayer of thanksgiving."—RNS

ISAIAH SPEAKS TO OUR WORLD

Prayer Is Not Enough

*by Frank H. Ballard**

THERE are parts of the Bible we all know, though they may be difficult to understand. There are other parts that are little used though they set forth abiding truths and are free from obscurities. We all know Isaiah 53 though its exact meaning is still a puzzle to Biblical scholars. We rarely refer to Isaiah 58 though it contains truths of perennial importance.

The historical situation is confessedly uncertain. But the message is the same whether it is associated with the captivity or the return to Jerusalem or some other phase of Jewish history. It is enough to know that the people were passing through great tribulations. They had tried everything they could think of, not excluding the way of prayer, and had found no relief. The result was that complaints multiplied on every hand. What is the use of all these religious exercises? Nothing ever happens. We perform sacrifices, and there is no response. We gather for solemn assemblies, and the crisis remains. To which the prophet replies that they have not begun to pray as God requires them to. They have built altars, but have not repented. What is needed is not more ceremonies but to loosen the bonds of tyranny, to shatter the joints of the yoke, to let the crushed go free. Let them share their bread with the hungry, bring home the wanderers and cover the naked, "Then thou shalt call, Jehovah will answer, thou shalt cry, He will say, Here am I."

The chapter fits perfectly into what we know of Jewish history. Like most primitives and too many civilized peoples, the Hebrews were always ready for the demands of ceremonial religion. They would carry their Ark out to battle. They would slaughter rams and bulls until the heavens were black with the smoke of sacrificial fires. They were not so ready to heed prophets who said that God required righteousness and truth, kindness to the poor and mercy for the oppressed. I am reminded of revivalists who indulged in emotional songs and oratory, but were not pleased when a preacher dealt with things like chicken-stealing. They complained that he was putting a damper on the meeting. I am reminded also of nations in times of danger who demanded special days of prayer but were not so responsive when they were told that moral principles must be honored in daily life. This, however, is the message of prophetic Hebraism: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

And this is the message upon which Christ set his seal. He came with more than a demand—with rich promises. He came to give his life a ransom for many. But out of the gift emerged stringent demands. There were plenty of people deciding when and where and how prayer should be offered and fasts kept and alms given; plenty insisting on the keeping of Law and Sabbath. Jesus was concerned with worship in spirit and in truth, with love and forgiveness—so concerned with such great principles that he had no time for petty regulations and legalistic outlook. The emphasis was so unwelcome that the Jews could think of nothing to do to him but to crucify him; and when he died upon the cross, some of them thought they had protected the sanctities of Israel and so had pleased God.

If that were all we might be complacent, but history has a way of repeating itself. What the rabbis did with the Law and the Prophets, men have done with Jesus and the Gospel. How many of our denominations today are known primarily by their Christian attitude to God and man? I do not want to speak like a scold, but would the religious condition of the country be as it is if Christians had been as scrupulous about money and duty and humility and forgiveness as about the defense of sectional interests? Is there among ourselves more kindness, a finer sense of chivalry, a more becoming modesty than that among those who make no Christian profession?

Is Christendom Superior?

This is not merely a personal or a denominational matter. It concerns all who accept the privilege of the Christian civilization. Can we say that there are higher standards and nobler achievements in Christendom than elsewhere? We call the British sovereign "defender of the faith." We make plans for a solemn coronation. We insert precise petitions for the royal House in prayer books. We have religious sanctions in law-courts, regular prayers in the House of Parliament. Are we as determined that the realm shall be known as the home of liberty and tolerance and purity, that the weak shall be provided for without pampering those who ought to fend for themselves, that every privilege brings with it particular responsibilities? Or do we disguise self-interest under cloaks of national or class security?

I am not suggesting that we should be indifferent to security. People who concentrate upon their own security easily cut themselves off from sound morality and enduring political philosophy. Try the policy elsewhere and see how it works. Imagine a doctor or a nurse who refuses to expose himself or herself to infection! Imagine a minister of religion declaring that he must put first either his personal security or the safety of his church! Imagine a mother — but why multiply the possibilities? He who would live honorably in an ordered community cannot make self-preservation his first law of life. We are in our present chaotic condition because so many persist in believing they can. Man would do better to listen to Jesus and to his laws of love. They would be wiser if they would take seriously his statement that he who loves his own life first shall lose it, and that he who is willing to lay it down shall find it. That is not pious platitude; it is an essential principle of a stable society.

I repeat, that is where the nations have gone astray. They have set their hearts on security—personal, class, national, even religious security—only to find, as the moralists found when they set their hearts on happiness as the end of life, that it is not gained by aiming at it. Security like happiness is a by-product. It comes to those who look beyond it. It is because we have made an idol of the idea of security that there hardly exists anywhere security for man or beast. The remedy is

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*Dr. Ballard, former moderator of the British Free Church Council, is now serving the church in Linton, Cambridgeshire, England.

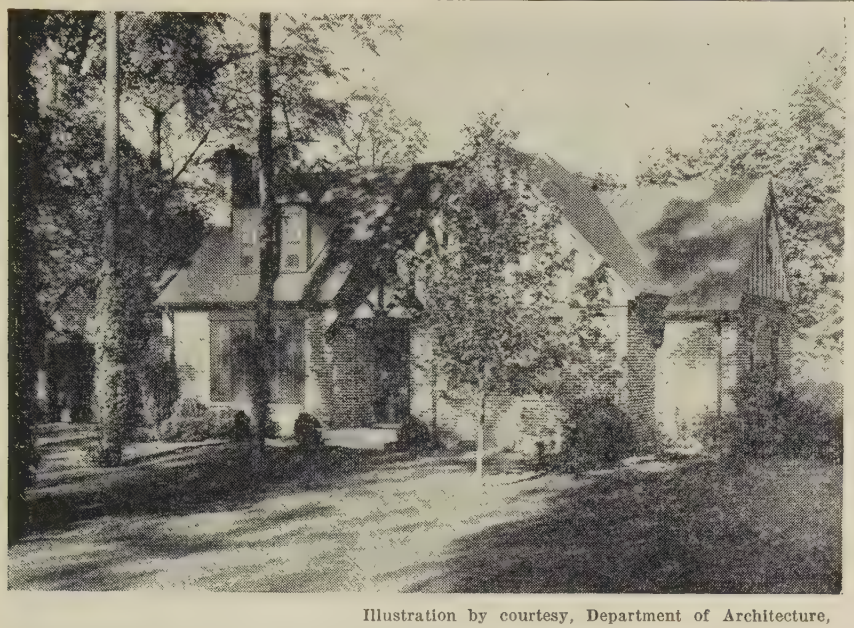


Illustration by courtesy, Department of Architecture, Sunday School Board of the Southern Baptist Convention.

ATTRACTIVE PARSONAGE FOR SMALL FAMILY
(See Floor Plans Next Page)

Building a Home for the Minister

by William H. Leach

IN the wave of new church building throughout the country many have not been conscious that there has been a corresponding growth in the building of homes for the minister. Call it a parsonage, a manse or a rectory it measures to the same thing. It is owned by the church and is the official residence of the minister. Because it is the official residence, in most states, it enjoys certain tax exemptions. Such exemptions are not available when the minister lives in a rented house or his own home.*

The advantages of a parsonage are many. In these days of housing shortages it frees the minister from the burdensome task of finding a home for his family. It makes the minister easily accessible to his people. In fact the traditional exemption of a church-owned parsonage is based on the concept that it is necessary for the minister to live in or near his work. As the states are finding it necessary to seek out more tax money one can easily imagine that there may come a time when parsonages located several miles from the church itself may find it difficult to retain the exemptions.

*This refers to real estate tax and not the minister's income tax. Some recent decisions indicate that the minister may deduct the amount equal to the rental value of the parsonage even though he rents or owns his own home.

While it is owned by the church and is an official residence it must, as well, be a home for the minister and his family. This family is entitled to privacy; it is not necessary that the members live in a glass cage. The average church of today realizes the amenities of the situation. While some gatherings are held in the official residence, there is no reason why all parts of the house, including the kitchen and dining room, should be available to anyone who happens to drop in.

It is customary for the minister to report the value of the parsonage in his income. He usually pays the public utility charges and the heat bill.

Costs of maintenance and living have made undesirable the large twelve-room manses which at one time were the usual thing. Modern architects create beautiful, homey residences where family life can be enjoyed.

The Official Part

But the parsonage must be built for something more than a home. The minister needs a room for study and counseling. Even though the church has its adequate offices and a study this room in the parsonage is necessary. There will be callers who wish to see the minister alone. This room should be located so that guests may be received and dismissed without being seen by all members of the family. The visitor is entitled to privacy when he calls on the minister. An outside entrance is desirable. In case that is not available a room situated near the main entrance may be used for counseling room. It should be on the main floor and never off from the dining room or kitchen.

There is still another essential for the parsonage. It should have a guest room which has complete toilet facilities away from the rest of the house. There will be official visitors representing the denomination or a missionary board. They should have a place for retirement away from the family.

The English cottage style of parsonage shown has most of these qualifications. It is taken from the portfolio of the Department of Architecture of the Southern Baptist Convention of which W. A. Harrell is the efficient secretary. Not much literature has appeared on the church parsonage. Because of this we have had occasion to refer many inquiries to Mr. Harrell. We hope that this brief article will answer many others.

The parsonage shown here would be improved if a third bedroom were provided. In some instances a day bed in the study is used as an extra bed when one is needed. It does have the virtue of looking like a home, and an attractive one, rather than an institution. This I think is essential.

Our Crisis Is Qualitative

(From page 12)

system. And good men, fearless and true to themselves, their country, and their God, become afraid — afraid of themselves and of one another, so that we would create by such a system the very thing we seek to destroy, and destroy the very thing we seek to perpetuate.

An enduring democracy can be preserved and sustained only by an *extension* of the democratic process, never by its *attrition*. This does not mean that the greatest care should not be exercised in the selection of men and women in top secret employment, for example; or, for that matter, at all levels of employment. But there are legitimate ways and means of determining moral fitness. It may well be that present methods of investigation, antecedent and ancillary to job placement, need to be re-examined and improved. If that is so, let it be done and with alacrity in whatever areas it is needed. But that is a process entirely different from loyalty oaths.

So, too, a democracy that would endure and extend its beneficient influences to the oppressed and shackled

multitude of the earth, a democracy which would triumph over tyranny and dictatorship at home and abroad, must live up to the ideals of our Constitution and the practical safeguards of our Bill of Rights for all. It is our failure so to do that gnaws at the moral fibre of our nation and threatens to destroy it from within.

Toward the end of his superbly written *Flight to Arris*, Antoine de Saint-Exupery says:

It is easy to establish a society upon the foundation of rigid rules. It is easy to shape the kind of man who submits blindly and without protest to a master, to the precepts of a Koran. The real task is to succeed in setting man free by making him master of himself.

The crisis of our time is not quantitative. Of material things, and the genius to create and produce them, we have enough. The crisis of our time is qualitative. It is the distance we have traveled from our Judeo-Christian spiritual heritage. We must get back! There is no time to lose!

Prayer Is Not Enough

(From page 14)

not further armaments or class legislation, but a change of mind and heart. If men and parties and nations would set their hearts on truth and righteousness and humanity, if they aimed beyond themselves at the Kingdom of God, they would find peace and prosperity and true progress.

This is not alone good advice for prosperous times; it is the truth for every crisis. If we begin to say that because we are dealing with crafty enemies we must fight with their weapons, we shall pass from one trouble to another. Leaders may make patriotic speeches, humanists may broadcast pep-talks, but all will be in vain. The public morale will decline and governments will find it increasingly necessary to adopt totalitarian methods. Let a party or a nation or a church say, on the other hand, we will seek justice though the heavens fall, we will care for the handicapped but not molly-coddle the fit, whatever the consequences, courage and hope will rise. Even if it means reverses at the polls or on the field of battle there will still be the assurance of ultimate victory—or if we do not live to see that, there will be at least the boon of an untroubled conscience.

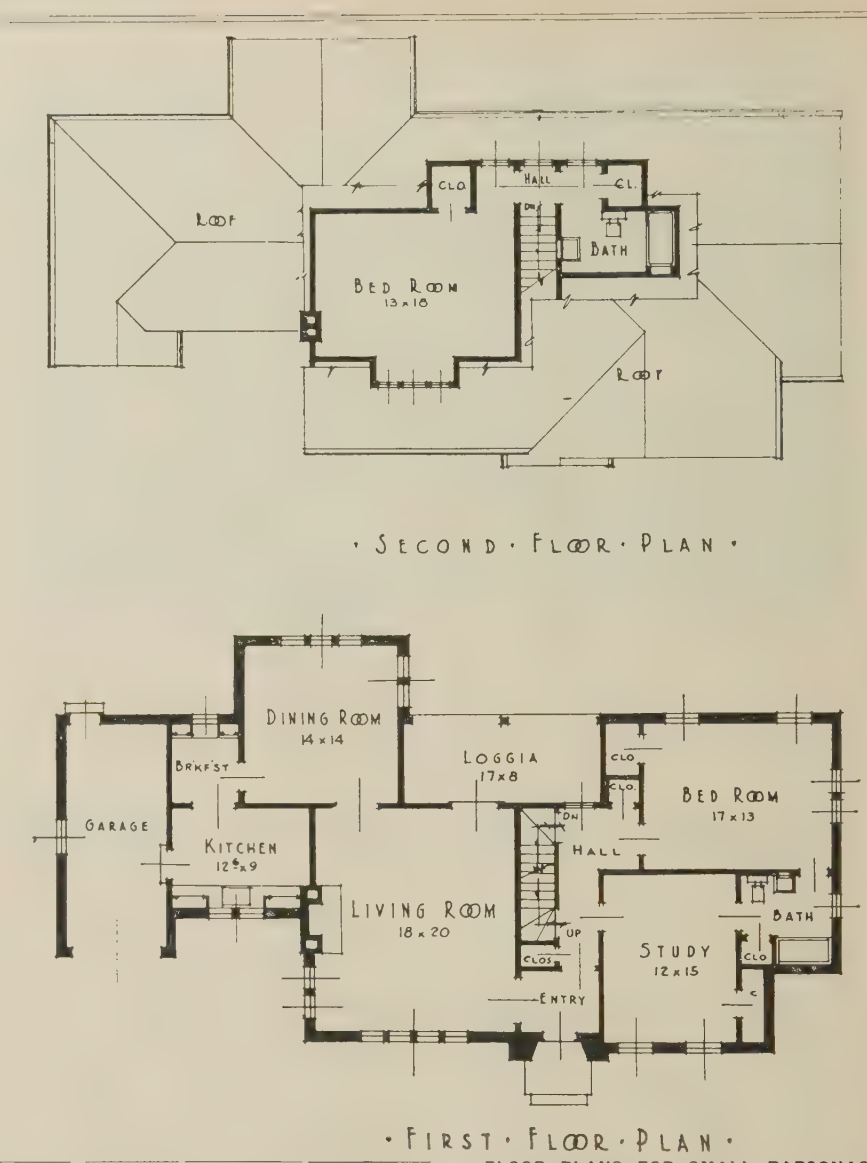
Justice Not Expediency

Nations and churches and parties can suffer many reverses and still live. Is not that what we British felt in 1940 when we stood almost alone against overwhelming hostile force? Was not that our proudest hour? When were we more contented and inwardly more confident? What we cannot stand, whether we are individuals or small communities or great empires, is the subjection of principle to expediency. Tamper with truth, and the strongest becomes like Samson when his locks were shorn. No religious observances will save us then, unless as we pray and fast we truly repent.

These things are said in no censorious spirit. None of us — least of all those who speak in the name of organized religion — can sit in judgment upon others. Somehow we must find ways of speaking the truth without posing as patterns of society.

And let no one think that I am belittling private prayer or public worship. If these were necessary to the prophets and to him who was so much more than a prophet, much more are they necessary to us. Christian prayer is not a soporific, it is an incentive to Christian living. It is not magic, it is an inspiration to public service. There is a passage in one of Mrs. Gaskell's lesser known novels which helps us to see this. In *Cousin Phillis* there is an account of family prayers in a country manse. The minister offers a long prayer which includes intercession even for the animals. When it concludes, before anyone has risen from his knees, the minister turns to the serving man (for it was in days when manses had male and female servants) and says: "John, didst see that Daisy had her warm mash tonight; for we must not forget the means, John—two quarts of gruel, a spoonful of ginger, and a gill of beer—the poor beast needs it. I fear it slipped out of my mind to tell thee; and here am I asking a blessing and neglecting the means, which is mockery."

Is not that Isaiah 58 in brief? We must continue instant in prayer, but we must not forget the means. Asking a blessing and forgetting the means is mockery. It leads to that ugly thing the Bible calls hypocrisy. "We must not forget the means, John."

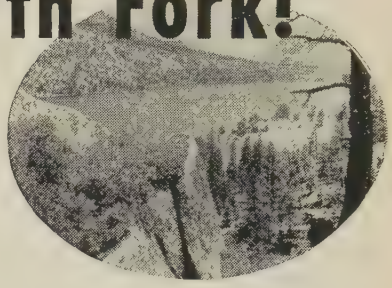


FLOOR PLANS FOR SMALL PARSONAGE
These are the plans provided for the parsonage shown on page 15.

They can't afford projector trouble at North Fork!

Mr. J. A. Thomason (L) and Mr. Norman Gould with the Kodascope Pageant Sound Projector used in North Fork (Calif.) Union Elementary School.

Over 250 students attend this school and one third of the group is comprised of Mono Indians. Many students have been trained as projectionists.



Because of its remote location, the school district at North Fork, California, can't risk a sound projector breakdown. The district covers a half million acres in the Sierra Nevada Mountains and, although Fresno is only 45 miles away, many of these miles are vertical.

To the people of North Fork, sound movies mean a lot more than an Audio-Visual teaching aid. They are a source of community education and entertainment. They are used by the Boy Scouts, Brownies, 4H Club, and other community groups.

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AUDIO-VISUAL AIDS SHOW THE WAY

A Five-Week Teacher Training Institute

*by Burnette W. Dowler**

IT has been said that the best way to teach a person how to swim is to throw them into the water and let them find out for themselves. That may be well for swimming, but it certainly doesn't work with church school teaching. Yet, how many of our church school teachers have had this very thing happen to them? They have been placed in the midst of a swarm of eager children, and then told to sink or swim on their own merits.

In an effort to rectify this situation, our Church School Department instituted a Five-Week Teacher Training Institute to instruct its teachers in the rudiments of church school teaching. Since there had been no previous program of this kind for at least ten years, it was thought best to touch on five different aspects of teaching, thus covering a wide range of subjects for the Introductory Institute. We built our program about the five most essential needs of the teachers.

Here is a brief picture of our Institute, its staff, program, curriculum, equipment, aids, texts, and results.

Equipment, Texts and Expenses

The amount of equipment necessary for such an institute is small, and most churches already have access to it. All that is needed is a Film Strip Projector, a 33 1/3 L. P. Record Player, and a seven-inch Tape Recorder for the last film strip.

Because this was an interdenominational endeavor, our motto was "Not What—But How" and the teacher's texts were the very same lesson materials that they used each week in their own teaching. All instructors in the institute had a full set of the four curriculums employed, several weeks prior to the first meeting. An interdenominational institute is, of course, optional, and this program can easily be adapted to a single church school.

At the end of this article there is a suggested bibliography that can be used in conjunction with the regular curriculum as textbooks for the institute instructors.

The first four Film Strips suggested are from the "Leadership Education Audio-Visual Kit," produced by the Division of Christian Education, National Council of Churches of Christ in America, 1950. The last film, "The Turning Point," is produced by the Board of Christian Education, Presbyterian Church, U. S. A., 1951. These films can be obtained from the various church rental and loan agencies in your area.

The total cost of this school, including transportation for three members of the Institute Staff, amounted to only $17.00.

Staff

The departmental separation within the institute can be varied according to the number of teachers enrolled. For our purposes, we found it best to have as close a personal contact between instructor and teacher as possible. Therefore, we divided the institute into the following departments: Nursery-Kindergarten, Primary-Junior, Junior Hi, Senior Hi-Young Adults, and Adults. We found it best to have each section taught either by a member of the church staff, i. e., pastor, D.R.E., or outside visiting layman, without any teachers within the schools participating acting as instructors. In an interdenominational institute, of course, more instructors are thus available, and make for a more adequate teaching staff.

Program

The institute met once a week for five weeks. An average evening's two-hour session was organized along the following schedule: 7:30-7:40, a worship service led by the director of the institute with its theme centered on the topic of the evening. 7:40-8:00, a lecture on the doctrines that the teachers as Christians believe, and that they are seeking to have their students believe. This was in the form of a question and answer period and was led by one of the instructors.

Immediately following this, 8:00-8:30, a film strip on the evening's topic was shown followed by a short discussion. It is important that this discussion be kept as brief as possible so that it does not overlap the discussion of the class period. (The suggested thoughts for these discussions, and the features of the film to be emphasized, are all found in the operator's manual for the suggested film.)

8:30-9:00, a class period followed the film in which the main theme of the evening was presented in detail by the various instructors. Then, 9:00-9:30, a workshop followed in which these particulars were actually put into practice. For instance: In the session on "The Teacher Teaches," the teachers actually presented lessons they had begun in the previous week's workshop on "The Teacher Prepares."

Following the workshop the entire institute gathered together for announcements and dismissal with a short devotional.

Curriculum

The general outline and curriculum for each evening follows:

FIRST MEETING:
- Theme — "Leadership Education in the Church School."
- Film—"The Great Adventure."
- Aim—"To show why we teach, what is expected of us as church school teachers, and how we can best fulfill these expectations."
- Aids — Evaluation Sheets No. 1 and 2.
- Workshop — There was no workshop at the first meeting.

SECOND MEETING:
- Theme — "Students' Learning Problems in the Church School."
- Film — "How Persons Learn."
- Aim — "To observe learning problems of persons being taught and to formulate answers to these problems."
- Workshop — "Actual characterization of types of students, their problems, and discipline."

THIRD MEETING:
- Theme — "Preparing the Weekly Lesson."
- Film — "The Teacher Prepares."
- Aim — "To illustrate the use of all available materials for preparation of lessons. To stress written lesson plans."
- Aids—"The Teacher Prepares," Sheet No. 3; "The Lesson Plan," Sheet No. 4.
- Workshop—"Preparing lesson plans under supervision."

*Student assistant, First Presbyterian Church, Vineland, New Jersey.

FOURTH MEETING:

Theme—"Teaching the Church School Lesson."

Film—"The Teacher Teaches."

Aim—"To utilize all available facilities in presenting lessons, with emphasis on participation."

Aids—"The Teacher Teaches," Sheet No. 5.

Workshop—"Presentation and Discussion of Lesson Plans prepared the previous week."

FIFTH MEETING

Theme—"We Worship Together."

Film—"The Turning Point."

Aim—"To illustrate and emphasize personal, class, and home worship."

Workshop—"Formulation of worship centers, services, with the illustration of personal and group devotional schedules, habits, and techniques."

Work Sheets and Aids

The following evaluation sheets were given to the teachers attending the first meeting of the institute. During the next weekend, by means of these sheets, they rated themselves and their classes, and then returned them to the instructor, who used them as a guide to the most urgent needs of his teachers.

In order to follow out the plan described and make use of the aid sheets that follow, we made each instructor solely responsible for the development of the theme in his department. Workshop materials were furnished where necessary, but all class-routines, lectures, demonstrations, illustrations, workshops, presentations, were left to the discretion of the instructors to be developed in accordance with the various age groups with which they worked.

In addition to the aid sheets given above, at each meeting we prepared "scan tables" of materials that could be purchased by the teachers to aid them in their own preparation and instruction. This material included pamphlets, textbooks, various types and translations of the Scripture, map guides, craft books, kits, catalogues of available audio-visual aids, pictures, etc.

Our experience with this institute proved so satisfactory that plans are already being made for next year. However, in the future, we shall stress only one or two aspects of this overall introductory series of meetings. Our attendance averaged a good 65% of the available teachers in the four participating churches. Interest was high, and results among the various classes are already being felt with increased class attendance, aroused interest on the part of scholar and teach-

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er alike, and a general raising of the morale and spirit of the entire school.

We are indebted to the Christian Education Department of Princeton Theological Seminary, and to Miss Jeanne Cassat, instructor in that department, for many helpful suggestions and materials during the development and actual presentation of this institute.

The film for the concluding service illustrates how one event or circumstance can be the "turning point" in a church school teacher's career. We have found that this institute may well prove to be the "turning point" that saved our church school, and revitalized it and made it an active part of the church in its work. We hope that the suggestions, outlines, and worksheets may prove helpful to your teachers, and may prove, indeed, to be the "turning point" for them as they carry on the work of Jesus Christ.

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EVALUATION CHARTS AVAILABLE

Available space permits the publication of but two of the five evaluation sheets used. If any reader is interested in securing copies of the others address the author, care of *Church Management.*

EVALUATION SHEET No. 1: "RATING SCALE FOR TEACHERS"

Name: Age: Service:

I.	Worship: Do you,		
	A. Attend at least one worship and preaching service each Sunday, unless hindered by a real reason?	4	____
	B. Make worship service of church school one of real worship for yourself?	3	____
	C. Set an example for your students to follow?	4	____
	D. Practice personal fellowship with God?	4	____
II.	Lesson Preparation: Do you,		
	A. Devote a minimum of at least one (1) hour per week for lesson preparation?	12	____
	B. Use a written lesson plan?	8	____
III.	Co-operation: Are you,		
	A. Relating work to work of whole church program?	4	____
	B. Interested in other church activities of your pupils?	3	____
	C. Open-minded in giving and receiving suggestions?	3	____
IV.	Personal Relationship with Students: Do you make,		
	A. A personal information file for each of your students?	3	____
	B. A personal check on their work progress?	3	____
	C. Regular visitations to parents of your students?	3	____
	D. Regular checks on absences?	3	____
	E. Are you a real friend and advisor to your students?	3	____
V.	Faithful Attendance:		
	A. Do you regularly attend monthly workers' meetings?	10	____
	B. Are you the first one present in the classroom to welcome students?	10	____
	C. Do you give ample notice of your own absence?	10	____
VI.	Growth in efficiency: Do you,		
	A. Read one church magazine on church school work regularly?	2	____
	B. Make use of all available church school aids?	5	____
	C. Counsel with superintendent and/or other teachers?	3	____
	Total possible score	100	
	Your score		____
	Have you ever had a leadership training course?		____
	Have you ever visited the corresponding grade in the public school system?		____

* * *

EVALUATION SHEET No. 2: "RATING SCALE FOR CLASSES AT WORK"

Department: Teacher: Date:

		Yes	*No*
I.	The Pupils:		
	A. Do they enter into the work with evident enjoyment?	____	____
	B. Is the work of the class "serious business" for them?	____	____
	C. Do they have a purpose in what they do?	____	____
	D. Do they participate as though the session were their own?	____	____
	E. Are they grouped advantageously for work?	____	____
	F. Are they comfortable? Seats, hats, coats, etc?	____	____
II.	The Teacher:		
	A. Are you natural and thoroughly at home with the group?	____	____
	B. Do you use your voice to the best advantage?	____	____
	C. Do you have a purpose and plan for the session?	____	____
	D. Is the plan flexible enough to allow for development of students' needs as the subject unfolds?	____	____
	E. Do you handle problems of discipline adequately?	____	____
	F. Do you allow for pupil initiative, proposing, and planning? Are contributions of pupils used or ignored or treated as interruptions?	____	____
	G. Do you guide pupils skillfully, orally, in textbook and in reference assignments?	____	____
	H. Do you use method skillfully; tell a story well, ask questions well, guide discussion, etc.?	____	____
	I. Do you attempt to check up on your results in determining if students are actually learning?	____	____
	J. Do you draw out your students—do all share in the work?	____	____
	K. Do you show evidence of being well prepared?	____	____
III.	The Work:		
	A. Is it worthwhile? Does it apply to life and needs?	____	____
	B. Is it religious? Does it apply faith to life?	____	____
	C. Is it Christian?	____	____
	D. Is it constructive, giving fruitful knowledge?	____	____
	E. Does it lead on to further investigation and more thought?	____	____
	F. Does it enlist interest and attention of every pupil and help him to make a constructive contribution to the whole group?	____	____
	G. Does good order prevail?	____	____
	H. Are all supplies at hand, or must they be located?	____	____
IV.	The Room:		
	A. Is it comfortable—heat, light, ventilation?	____	____
	B. Is it of proper size?	____	____
	C. Is it attractive, or drab and dreary?	____	____
	D. Is the furniture arranged advantageously, adequately?	____	____
	E. Is the room clean and orderly?	____	____

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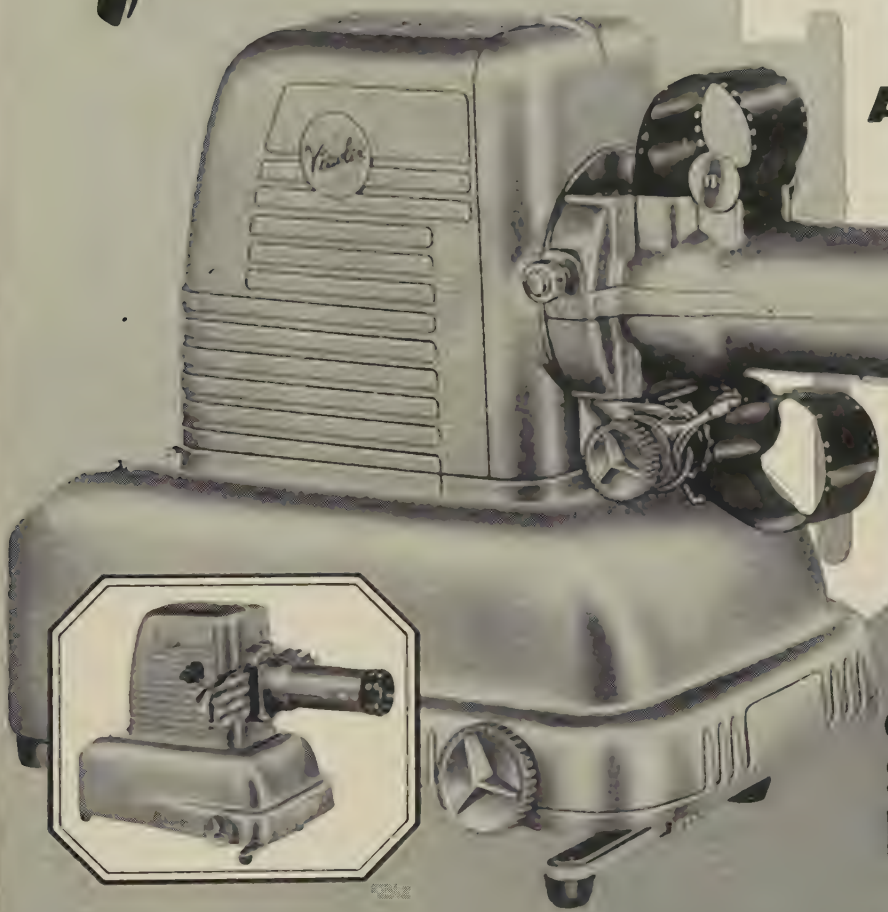

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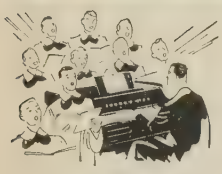
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WRITING MAY START WITH AN IDEA BUT

Say It Clearly

*by William M. Hunter**

ONE of my favorite columnists is Simeon Stylites in *Christian Century*. Simeon has a passion for a clarity of expression of which he is, himself, a master. "Say it clearly!" seems his war cry. He urges preachers to give up their stuffiness and ecclesiastical sesquipedalianism. More, he sets an example.

For several years—ever since I enrolled in a correspondence course in journalism—I've studied clear expression. It was one of those schools that advertise, *"You, too, can learn to write!"* I enrolled, more or less tongue-in-cheek. I got back my first S.W.A. (Student Writing Assignment), hacked to pieces by an instructor with no respect for me, simply because I was "of the cloth." So, I gained a healthy respect for the course.

Clear expression is imperative in writing and in the pulpit. Most of us have to unlearn a lot we picked up in college and in seminary. This unlearning-and-relearning can be stimulating. At any rate, it is essential, if we are to do a good job for the Lord.

One college summer vacation, in the '30's, I sold Fuller Brushes door-to-door. Fuller built up an enviable business by this joke-ridden method. The great point, I found, was this: "Get the product in the hands of the customers under circumstances of actual use." Even today, the idea of a "free trial" (for books), of a "free demonstration" (for all sorts of gadgets), is widely used, when possible.

Why? Simply this: The average person needs a clear conception of what is sold, and why it is sold. When Mrs. Brown took a back brush in her hand, felt it snuggling down into the small of her back, without requiring the arms of an octopus, she was likely to buy.

Simple? Of course!

Why not put this principle to work in writing, and in sermons? It's as important to create a clear conception of God and of our relationship to him, as to help Mrs. Brown scrub her back! After all, cleanliness is next to Godliness.

For some years, I've used the magnificent orders in the Presbyterian *Book of Common Worship*. (No invidious comparisons intended: most of the prayers appear in other books, too.)

These unison prayers of confession and of thanksgiving are beautiful: magnificent English, cadenced prose, and choice diction. I often read them aloud for their sheer glorious sound.

So I wondered when some of my parishioners—far from stupid people, too—asked me why we said those "stuffy old prayers" so often.

I decided on an experiment. I rewrote those grand old prayers in modern, idiomatic prose.

Horrors! Or was it—horrors?

More recently, I had another complaint about these prayers. This time a parishioner—also far from stupid—asked me: "Why do we have those unison prayers of confession each week?"

"Why do you ask?" I parried. "Don't they mean anything to you? Don't they apply to you?"

He hemmed and hawed at this: "Well, sir," he stammered, "that's just it. I come to church feeling like I owned the world. Then, when I read those prayers, I feel like a heel. Do I have to feel like a heel—every single Sunday—and right at the beginning of worship?"

I explained the purpose of the confession in worship. He felt much better. But I couldn't help but feel a certain glow of—let's admit it!—pride that by "doctoring" those magnificent old prayers, at least one parishioner had, at last, come to understand a really meaningful function of worship. Here are the prayers we use, as re-written. Even if you have no Presbyterian *Book of Common Worship* handy, the ideas of these prayers are common enough, you may recognize the originals from which these were adapted:

ORDER OF WORSHIP

Number One

CONFESSION

Most holy and merciful Father, we are sinful, inclined to do evil, lazy in doing good. Thou knowest how often we have sinned. We have wandered from Thy ways. We have wasted Thy gifts. We have forgotten Thy love. Have mercy upon us who are ashamed

*Minister, John Hall Memorial Presbyterian Church, New York City.

for all we have done to hurt Thee. Teach us to hate our errors. Cleanse us from secret faults. Forgive our sins for the sake of Thy dear Son. Help us, we beseech Thee, to live as Thou wouldst have us do, according to the teachings of Jesus Christ our Lord. Amen.

THANKSGIVING

Almighty and most merciful Father, every good thing cometh from Thee. We thank and praise Thee for all Thy mercies. Thy goodness hast created us. Thy generosity hath kept us going. Thy Fatherly correction hath improved us. Thy patience hath understood us. Thy love hath saved us. Grant us hearts to love Thee. Enable us to be fully thankful for all Thy benefits. Help us give up ourselves to Thy service. Make us happy to do Thy blessed will, through Jesus Christ our Lord. Amen.

ORDER OF WORSHIP
Number Two

CONFESSION

Almighty and most merciful Father, we are like lost sheep. We have been wilful and disobedient. We have not lived up to Thy Holy Laws. We've not done what we ought to have done. We've done what we ought not to have done. We are spiritually sick. Have mercy, O Lord. Spare those who confess their sins. Restore those who are sorry, as Thou hast promised through Jesus Christ our Lord. Grant that we may live godly, righteous, sober lives to the glory of Thy Holy Name. Amen.

THANKSGIVING

Almighty and merciful Father, we do thank Thee humbly and heartily. Thou hast been good to us, and to all men. We praise Thee for creation, preservation, and blessings of life. Above all we thank Thee for Thy love which redeemed the world by Jesus Christ. We thank Thee for the means of grace, the hope of glory. Give us a due sense of Thy mercies so we may be unfeignedly thankful. May we show forth our praise not only by what we say but by giving up ourselves to Thy service. May we walk before Thee in holiness and righteousness always. We pray in the name of Jesus Christ our Lord, to Whom, with Thee and the Holy Spirit, be all honor and glory, world without end. Amen.

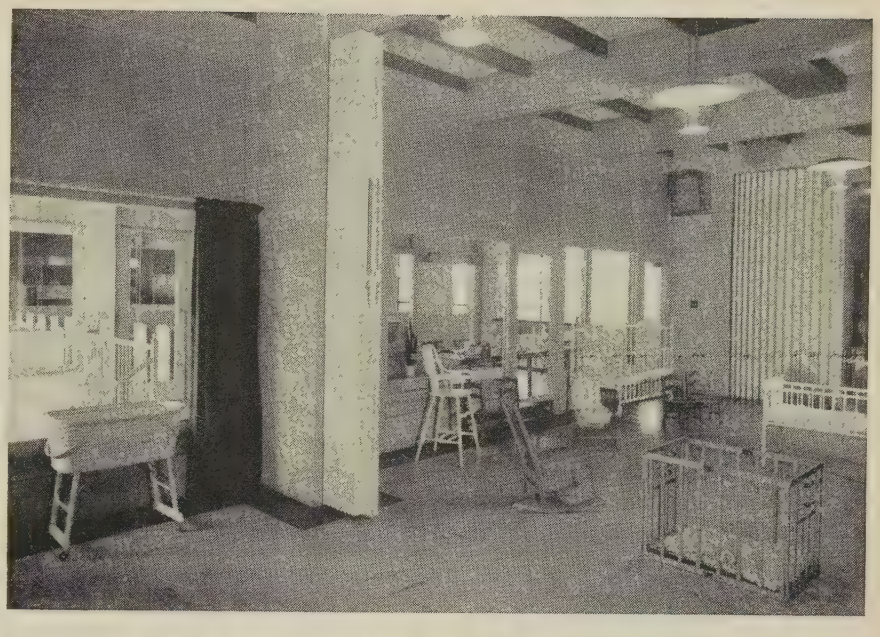
ORDER OF WORSHIP
Number Three

CONFESSION

Most merciful God, Father of our Lord Jesus Christ, Thou pardonest all who repent and accept Thee. We confess our sins and beg Thy mercy. We have not loved Thee fervently, nor have we loved our neighbor as ourselves. We have not done justly, loved mercy, nor walked humbly with Thee. Have mercy upon us. Blot out our iniquity. Create in us a clean heart and renew a right spirit within us. Cast us not away from Thy presence. Take not Thy Holy Spirit from us. Restore unto us the joy of Thy salvation. Uphold us with Thy free Spirit, in Jesus' name. Amen.

THANKSGIVING

Most merciful Father, Thou bringest blessings of light. Yet in darkness



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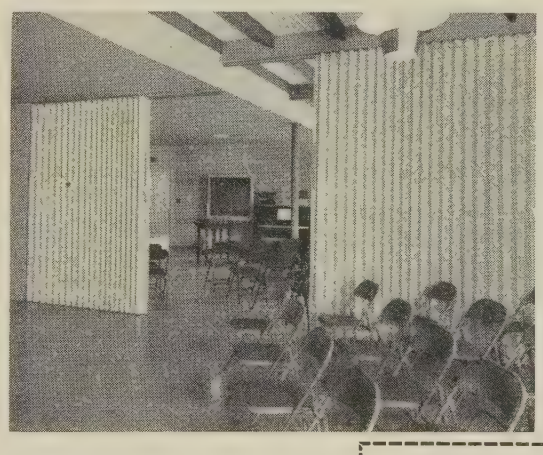

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art Thou near. We thank Thee for Thy actions which show Thy goodness, also for those which seem to hide Thy love from our eyes. We thank Thee for Thy Holy Word given to Thy church. We thank Thee for the faith which the church has passed on and for the good things by which it has enriched and comforted our souls. For these and all Thine other blessings we thank Thee, through Jesus Christ our Lord. Amen.

ORDER OF WORSHIP
Number Four

CONFESSION

Almighty God, Thou art rich in mercy to those who need Thee. Hear us as we humbly confess our sins, begging Thy forgiveness. We have broken Thy holy laws by our deeds, words, and sinful affections of our hearts. We have disobeyed Thee. We have been ungrateful. We have been proud and wilful toward Thee and toward each other. Have mercy upon us and grant we may hereafter serve Thee in newness of life, through Jesus Christ our Lord. Amen.

THANKSGIVING

O Lord our God, Who givest all good things, we thank Thee for all Thy mercies and care over all Thy creatures. We bless Thee for life, for Thy protection, for Thy guidance, for all the signs of Thy love. We thank Thee for friendship and duty, for good hopes and precious memories, for the joys that cheer, and the trials that teach us to trust in Thee. Mostly we thank Thee for the salvation of Jesus Christ; for the presence of the Spirit, the Comforter; for the church, the body of Christ; for the ministry of Word and Sacrament; for the means whereby we understand Thy Truth; and for the hope of eternal life with Thee. In all these things make us able to use them wisely, that we may be properly thankful unto Thee always, through Jesus Christ our Lord. Amen.

ORDER OF WORSHIP
Number Five

CONFESSION

Almighty and merciful God, we have sinned against Thee in thought, word, and deed. We have not loved Thee with all our heart and soul, with all our mind and strength. We have not loved our neighbor as ourselves. Forgive what we have been. Help us to be better than we are. Direct what we shall be. May we henceforth walk in the way of Thy commandments. May we do pleasing things in Thy sight. We pray in Jesus' Name. Amen.

THANKSGIVING

O God, Thou hast made all living things and Thou dost nourish and sustain them. We thank Thee for all these bounties whereby Thou hast enriched our lives. May we use them to Thy praise. Especially we thank Thee for Thy great love in sending Jesus to be the Saviour of the world, in calling us into fellowship with Him. We beseech Thee always to grant us Thy Holy Spirit, so we may grow more thankful toward Thee, also into the likeness of Jesus Christ our Lord. Amen.

WORKERS WORSHIP AT 5 A.M.

Sunday Workers Need an Hour of Worship

by Adelaide Blanton *

A PASTOR'S idea grew into a wonderful service for men and women whose work compelled them to be on duty during the hours on Sunday when other folks were worshipping and studying God's word at Sunday school.

The men who guard and protect the city; the doctors and nurses who administer to the sick and others who perform services to the public, now gather in the Evangelical United Brethren Church at five a. m. on Sunday morning for worship and praise.

Charles Stanton, pastor of this church, expressed the belief that this gathering represented the beginning of the first regular early Sunday morning Protestant church service in the vicinity.

This pastor has never been known as one who thinks of time or season in doing the work of the Master. He is the chaplain of the New Albany fire department and is subject to call at all hours of the day and night. Through this service he came into contact with many people whose work made it impossible for them to attend worship services at the regular hours. This gave him an idea and the Sunday morning service was the culmination of that idea.

November 18, 1951, was the first service and Mr. Stanton has conducted these early morning services continually since then, and he hopes it will become a permanent religious institution in New Albany, Indiana.

He is particularly insistent that the workers come in their "work" clothing. He impresses upon his audience that the worship will be non-denominational in character.

Mr. Stanton plans special music, prayers, and a short sermon, holding the service to about a forty-minute period. He welcomes the help and participation of all other Christians.

Among the group that attends there are many blue uniforms of city policemen and firemen, who pause to worship before reporting for their early morning shift.

Many denominations are represented in the audience. There are some men that attend that say they had not attended services on Sunday for several years.

The minister at first admitted that a five a. m. service was experimental in nature. He was told by many people that the idea would not work and that there was not sufficient interest to get an audience out at such an early morning hour, but at the first meeting there were over a half hundred men and women present, and interest has continually increased.

Mr. Stanton feels that all over our country there is a great need for such early morning services. He is happy to provide the opportunity for worship to those who serve the public on Sunday. His earnest prayer is that others may also see and feel this need and make such services available.

*New Albany, Indiana.

After all, worship should be meaningful.

In like manner, sermons—intended to instruct, usually, or to inspire—should present ideas in clear, concrete, understandable language.

Yet this is not easy—far from it. If you've ever written a "how-to-do-it" article, you realize the problem facing you. Take many an otherwise excellent teacher from his blackboard and diagrams—and he is lost. You all know the old classic: "Describe a spiral staircase, without using your hands." Can you do it? (Neither can I, for that matter.)

Books Which Help

Of course there are helps. It is useful to take a good resident or correspondence course in journalism. They are as good, as helpful, as you make them. Then, in my opinion, there are three books—all by the same man—which should be required reading for every writer and preacher, particularly the latter.

The author is Rudolph Flesch, an

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to cut the

congregation's costs

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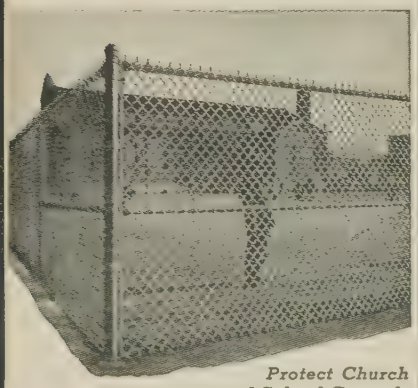

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Austrian who seems to know our English language far better than most of us who've been fed it since birth. The publisher is Harper & Brothers. The books, in the recommended order of reading: *The Art of Plain Talk*, *The Art of Readable Writing*, and *The Art of Clear Thinking*. Buy 'em; read 'em; study 'em.

But just reading books isn't enough. You need to read examples. I personally prefer the *New York Times* or *The Christian Science Monitor*. But most of my people read the *New York News*. Obviously, I don't want to use sloppy, slovenly English—yet by reading these much-maligned papers, I find they convey intelligence in a manner my people understand. So, I read them, too.

Wherein lies their appeal? Sensationalism?

Not as much lurid writing as you'd think. True, the news is often culled from the more spectacular events. Yet, reading comparable news stories on the same events in the *News* and in the *Times*, you'll generally get the point more quickly and more graphically in the *News*. Let's say the *News* gives us the sense quickly; the *Times* fills in the thoughtful details.

How does the *News* do it? What's the big secret?

Easter, this year, the *News* ran an editorial: "Can You Sell the American Way?" The editors didn't like a book called *Is Anybody Listening?* by William H. Whyte, Jr. They liked what it said, but not how it was said. The editors feel as much brain power should go into selling the American Way as goes into "selling cars, corn flakes or clothes."

So, the editors (I quote with written permission) said: "We thought we'd set down here a few principles which we believe to be reliable in the business of writing effectively to and for large numbers of allegedly ordinary people."

Principles of Clarity

Time thought enough of these "few principles" to quote them. While directed at advertising men, they are of equal value to writers and preachers of theology and religion:

1. KEEP IT SIMPLE. We mean keep your sentences as short as you can, and never use long words and complicated sentences which add up to "bafflegab."

2. USE ACTIVE WORDS WHENEVER POSSIBLE. A whole book could be written on this principle alone. (I've mentioned two of 'em.—W.M.H.) But it is pretty well boiled down in the old saying: "Verbs and nouns fight. Adjectives and adverbs don't."

3. NEVER "WRITE DOWN" TO ANYBODY. Don't imagine yourself talking things over with an eight- or nine-year-old child. Our observation is that one of the worst libels ever committed against the American people is the ancient crack about their having an average intelligence of a 12-year-old. Much smarter, we think, was the late Raymond Clapper's advice to his fellow newspaper people: "Never overestimate the public's information, and never underestimate its intelligence." All readers—every last one— are at least intelligent enough to sense immediately that you're "writing down" to them, and to turn from you in disgust.

4. DON'T BE AFRAID OF "DIRTY WORDS." We're speaking of such terms as "profit," "stockholder," and the like. (Easily transferred to religion using clearly "institutional" words as may be necessary, provided they are always adequately defined or explained. —W.M.H.) Believe it or not, many an advertising man is afraid to use them in trying to resell Capitalism to Americans. (Sounds like some of the brethren when it comes to doctrines and beliefs.—W.M.H.) The trade name for them is "dirty words." Well, what the hell. Profits and stockholders exist, don't they? The readers know they exist, and all of 'em like both profits and dividend-paying stocks, don't they? (And, I might add, don't we all want to go to heaven?—W.M.H.)

5. THE DIRECT APPROACH IS USUALLY BEST—meaning it's generally better than folksy, whimsical or cute stuff. Most of the folks aren't folksy; and only a genuine old maestro can be whimsical or cute in print without making the average reader want to paste him in the snoot.

6. FRANKLY ADMIT YOUR SELF-INTEREST in striving to preserve and strengthen the American free-enterprise system. (We might add, we do want to see souls saved, don't we?—W.M.H.) The readers know you're not in business for your health, anymore than they're holding their jobs just for fun.

7. (And last but not least). FORGET THAT WORD "MASSES." The audience you're aiming at isn't "masses." It's made up of individuals, no two of whom are exactly alike—and plenty of whom, bud, have just as much sense as you. (I might add that one of the smartest men I ever knew was an "ignorant" hillbilly. He could neither read nor write, yet he really knew his Bible.—W.M.H.) Keep that thought constantly in mind when writing for them, and you'll almost automatically avoid the worst mistakes commonly made in this field of communication.

These principles are so direct, so simple, they frighten me! For better or worse, they've built up the largest effective newspaper circulation in the world, with many imitators. They're right there to use. It makes us pause —and ponder.

You'll find the same ideas, with scientific backing, in the three Flesch books—plus usable yardsticks that can actually measure readability and understandability. I'm having fun—as well as work— unlearning-and-relearn-

ing to say it clearly. However, just the other day something happened making me sure I'm on the right track.

In the April *Church Management*, my little article, "Amazing Possibilities in New Stencil," was tucked 'way in the back of the magazine. Even though lost among the ads, it had the largest mail response of anything I've ever written. As I write this, a month or more later, daily enquiries continue coming in by mail. Further, enquiries to the man producing these amazing stencils have swamped him, far beyond his most optimistic hopes. The orders placed with him are out of all proportion to the usual response.

Naturally, most of the credit belongs to a phenomenally good product in (ahem!) a phenomenally good magazine.

But how do you account for the preacher who wrote in, sending copy to be made into a stencil, before he saw any samples or material other than the article itself? His copy was in excellently usable condition. To top it all off, he enclosed a signed blank check, saying, "From what this article tells me, whatever such a stencil costs, it will be worth it. The article's explanation was so clear I found I could prepare copy without needing further instructions." (All I can say is, "Thanks, pal!")

Your Bible—particularly the parables of Jesus—always says things clearly. True, people don't believe or concentrate sufficiently, yet the Bible speaks clearly, always.

When we learn to say it clearly, too, God will use us as powerfully.

TO MARK WESLEY ANNIVERSARY

Lake Junaluska, North Carolina — A special program at Lake Junaluska next June to mark the 250th anniversary of the birth of John Wesley, founder of Methodism, was proposed by the Historical Society of the Methodist Southern Jurisdiction at its annual meeting here.

It suggested that the observance be of "national interest" and include addresses by eminent British and American churchmen as well as an exhibit of historical Methodist relics, manuscripts and art works.

A Methodist spokesman in New York said that the Lake Junaluska proposal was the first action toward commemorating the Wesley anniversary to come to his attention. Other regional Methodist organizations, he added, may be expected to undertake similar observances and, if this happens, the various celebrations will most likely be correlated into a national commeration.—RNS

Mt. Olive Evangelical Lutheran Church, St. Paul, Minn.

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A BIOGRAPHICAL SONG SERVICE

Isaac Watts

*by Lawrence S. Squires**

Sentences:

In this service let us celebrate the life and work of Isaac Watts, the great hymn writer, whose hymns are part of the precious heritage of all Christendom.

"To those who live in them most ages seem critical: again and again the human race has been in peril. Again and again it has appeared to be on the eve of a great new day."† In such a period Isaac Watts was born, and as we remember him this day it will be our purpose to trace how he, a weak and often bedridden invalid, was used of God to lift the people of his time from resignation and despair to the vision of a new hope.

Hymn:

"How pleased and blessed was I."

Prayer:

MINISTER: Let us pray.

O magnify the Lord with me.

RESPONSE: And let us exalt His name together.

MINISTER: Bless the Lord, O my soul.

RESPONSE: And forget not all His benefits.

MINISTER: O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given: grant that we, whose lot is cast in so goodly a heritage, may be diligent by our prayers, our gifts and our service, to extend to others the blessings we enjoy: and as we have entered abundantly into the labours of other men, may we so live that others may enter into our labours; to the honour of Thy holy name. Amen.

O God Almighty, Eternal, Holy and Merciful; enable us to do for Thy sake what we know to be Thy will and ever set upon whatever pleaseth Thee; that so, inwardly cleansed and made to glow by the fire of Thy Holy Spirit, we may follow in the footsteps of Thy faithful servants of old and through them our Lord Jesus Christ. Amen.

With one heart and one voice let us give thanks to the Lord in the General Thanksgiving:

ALL: Almighty God, Father of all mercies, we Thine unworthy servants give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all for the greatness of Thy love in the redemption of the world by our Lord Jesus Christ: for the means of grace and for the hope of glory. And we beseech Thee give us that due sense of all Thy mercies that our hearts may be unfeignedly thankful, and that we show forth Thy praise not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days: through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Reading:

Psalm 150.

Hymn:

"Before Jehovah's awful throne."

1.
In the Beginning

In the year 1674, the year Nieuw Amsterdam ceased to exist and New York stepped onto the pages of history, Isaac Watts was born in the little town of Southampton on the South Coast of England. He was born in a time of religious intolerance, when anyone who did not belong to the one state church ran serious risk of being thrown into prison. This did not prevent his father from holding boldly to his faith, and as a result he soon had to give up the profession of schoolmaster and change the schoolroom for a shop, where he sold cloth. He was a very keen member of the Independent Meeting House in the town and we may be sure that many who passed through the low, squat doorway came not to buy cloth but to discuss some pressing matter of church or religion. Needless to say the family income soon became small and precarious, and like many another good woman before and since, Mrs. Watts started to take in boarders to make ends meet. One day a knocking fell heavily upon the door and a man stood outside with a warrant for Mr. Watts' arrest. He had infringed the law where it opposed his faith, so he was arrested and thrown into prison. He was there when young Isaac was born.

Education then was very different from how it is today and young Isaac began to learn his Latin, Greek and French when he was only seven. He had not been at the grammar school very long, however, when the master came to tell his father that he could no longer keep Isaac there as the law laid down that only sons of those who attended the state church could attend the grammar school. His father refused to change his faith on this account, so he had to send his boy to a small private school instead where he remained till he was sixteen. There he made such good progress that the local doctor offered to send him to University at either Oxford or Cambridge at his own expense; but again Isaac came face to face with the law of intolerance and refused the offer which would have meant his having to turn his back on the faith in which he had been brought up.

But he had to refuse the offer for another and more important reason. "I am much indebted to you for your generous offer, Sir," he said to the doctor, "but I have decided that God has called me to be a minister of the Gospel in an independent chapel." (I wonder how many young people of sixteen today could successfully have their loyalty put to such a test?) So, one sunny afternoon a few months later Isaac Watts stepped out of a stage coach in the little village of Stoke Newington, then some six miles from London. He had gone to start four years of study at the local theological academy after which, at the age of twenty, he was ready to take up his life's work.

He did not receive a call, however, immediately. Instead he returned to his father's home in Southampton. The services at the Southampton Meeting House were desultory affairs. There was no organ and no choir. Hymns as we know them had not been written, the only variation to the long prayers and longer sermons were Psalms, intoned in a most tedious fashion. Coming home from church one day Isaac said to his father: "Father, I have something on my mind which I must tell you. It is about the

*Minister, Rodborough Tabernacle, Stroud, Gloucestershire, England.

†K. S. Latourette.

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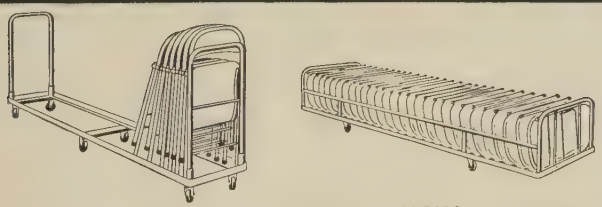
Best for Churches and Sunday Schools



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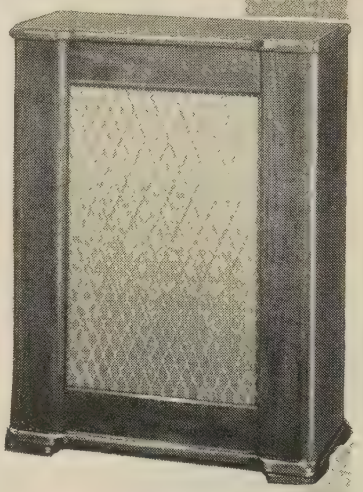

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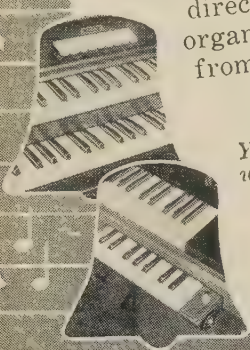

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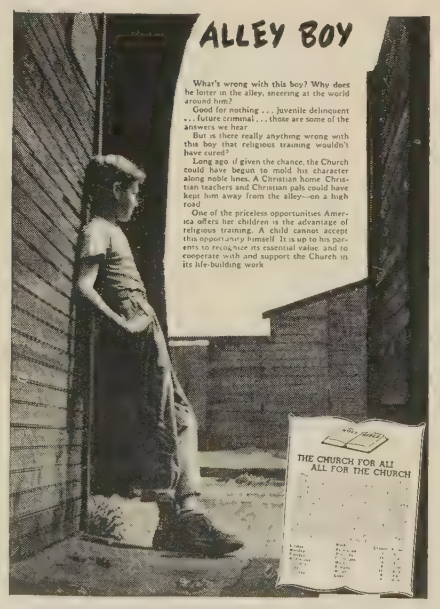
ALLEY BOY
What's wrong with this boy? Why does he loiter in the alley, sneering at the world around him?
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But is there really anything wrong with this boy that religious training wouldn't have cured?
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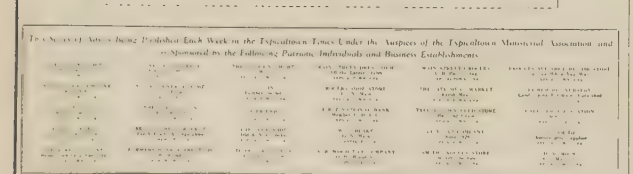
THE CHURCH FOR ALL
ALL FOR THE CHURCH



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hymns we sing in our worship. They have made me very dissatisfied. Their poetry is poor; their rhythm is bad, and they are entirely lacking in that dignity and beauty one expects to find in every part of Christian worship." His father was shocked and surprised. Isaac had always been somewhat precocious, college seemed to have made him worse; his father told him, rather sarcastically, that if he thought he could do better he had better try.

And try he did; for that same afternoon he sat down and wrote his first hymn. He did not write it because he had been challenged to do it by his father: he did it because he knew that there was within him a precious gift that God had given him. It was not a very good hymn judged by his later standards, but it is worth hearing as the first hymn Watts wrote. He was twenty-one.

Hymn:

"Behold the glories of the Lamb."
(Tune: "Communion.")

Behold the glories of the Lamb
Amidst His Father's throne;
Prepare new honours for His name,
And songs before unknown.

Let elders worship at His feet,
The church adore around,
With vials full of odours sweet,
And harps of sweetest sound.

Those are the prayers of the saints,
And these the hymns they raise—
Jesus is kind to our complaints,
He loves to hear our praise.

Now to the Lamb that once was slain
Be endless blessings paid:
Salvation, glory, joy remain
Forever on Thy head.

When this hymn was read to the Meeting House it caused consternation. There seems little enough in it to trouble us, but they said it was not scriptural, that the words were blasphemous, that it was "Popery"! They refused to sing it. But though the people of Southampton refused to sing it, Isaac Watts never lost his belief that God had called him to this work and as the years went by he became master of his art and great poetry poured from his pen. Indeed, while he was still twenty-one he wrote "There is a land of pure delight," which is still among the most beautiful hymns we sing today. Let us pause in the story while we sing it together.

Hymn:

"There is a land of pure delight."

2.

Unto Us a Song Is Given

At the age of twenty-eight Isaac Watts was called to the famous Mark Lane Chapel in the city of London: he remained their minister till the end of his life. But he was only to be ac-

tively among them for a little of that time; never strong, continual illness forced him to go into semi-retirement only twelve years later. Yet while he was strong enough hardly a Sunday went by without his introducing a hymn he had just composed to his congregation. No hymn book for congregational use had been published in those days so the usual method of singing hymns was for the precentor, standing underneath the pulpit, to call out the hymn two lines at a time until the congregation knew it by heart. This was how Isaac Watts taught his people.

Five years after he had become minister of Mark Lane Chapel, Watts decided to publish his own hymn book: so there appeared on the market the Reverend Isaac Watts' book of *Hymns and Spiritual Songs: A Collection of 222 Sacred Pieces.* It was an immediate success. Edition after edition was printed. Someone said it was like "showers of blessing on parched ground." He published a second edition with further hymns in it two years later. It included:

"Awake our souls, away our fears," "When all Thy mercies, O my God," "Jesus shall reign where ere the sun," and "Join all the glorious names."

Let us sing together one of the best loved in the whole book.

Hymn:

"Come we that love the Lord."

3.

A Trumpet Shall Sound

In the year 1714 the English Queen, Anne, lay on her deathbed: the whole nation was in a turmoil as to whether her successor on the throne would be a Protestant or a Roman Catholic. A state of fear, doubt and uncertainty gripped everyone. Business came almost to a standstill. Wild rumors of war filled the air—indeed, the unsuccessful Roman Catholic candidate staged a rebellion the year after, 1715, but it came to nothing. In the midst of all this anxiety Watts wrote a hymn which almost overnight became an unofficial National Anthem: it ranks even today second only to "God Save the Queen" in national sentiment. The hymn was "Our God, our help in ages past." Charles Wesley altered it later, as he altered quite a number of Watts' hymns: but today we sing it almost as Watts originally wrote it.

Hymn:

"Our God, our help in ages past."

4.

His Praise Shall Be Continually in My Mouth

Shortly after this Isaac Watts, who had suffered from overwork since the day he was a student at the academy, was taken ill again; this time it was more serious. He was compelled to give up the active ministry of Mark Lane Chapel, but he was loved so much by the congregation they refused to accept his resignation and insisted upon his being their pastor to the end of his life. In the congregation was an influential young baronet, Sir Thomas Abney. He and his wife offered Watts a comfortable home in his time of need.

There at Theobalds Park‡ he was able to do two things he had wanted to do for a long time. First he was able to write several books. One on logic was to become for very many years the textbook on the subject at Oxford University. He likewise published his famous "Guide to Prayer," written to encourage people, especially young ministers, to make a proper study of the method and uses of prayer.

Here is a paragraph from it:

"If you find your heart so dry that you can say nothing at all to God in prayer, go and fall down humbly before Him and tell God with a grievous complaint that you can say nothing to Him: go and tell Him that without His Holy Spirit you cannot speak one thing; tell Him humbly that He must lose a morning or an evening sacrifice if He condescend not to send down fire from heaven upon the altar of your soul; plead with Him earnestly for His own Spirit . . ."

In 1728 he was given the degree of Doctor of Divinity from the University of Edinburgh.

The second matter he was able to attend to during his years of semi-retirement was the writing of a book of Children's Hymns. Up till then children, especially in church, were expected to be seen but not heard. Watts loved children, but being unmarried had none of his own. In Sir Thomas Abney's children he was to find the delight of his heart and he wrote many hymns especially for them. Some of these lines have become famous:

"How doth the busy bee improve each shining hour."

"Satan finds some mischief still for idle hands to do."

"'Tis the voice of the sluggard,"
I heard him complain:
"You've waked me too soon,
I must slumber again."

His was the first Children's Hymn Book ever to be published and several of the hymns in it are still sung. Here is one of the most delightful:

Hymn:

"Hush my dear, lie still and slumber." (Tune: "Cradle Song" or Rousseau's "Communion.")

Hush! my dear, lie still and slumber:
Holy angels guard thy bed!

‡Pronounced "Tibbalds."

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Gently falling on thy head.

How much better thou'rt attended
Than the Son of God could be
When from heaven he descended,
And became a child like thee.

Soft and easy is thy cradle;
Coarse and hard thy Saviour lay,
When His birthplace was a stable
And His softest bed was hay.

May'st thou live to know and fear Him,
Trust and love Him all thy days:
Then go dwell forever near Him,
See His face and sing His praise.

Watts' immortal missionary hymn "Jesus shall reign where'er the sun," takes us immediately to the reason why his hymns continue to have so large an influence on our worship today. Before he wrote his hymns there was little in a church service that was inspiring, or even interesting. It was an age in which faith was at a low ebb and clergy were concerned to impress their congregations with the reasonableness of Christianity. But no one can turn to any of Watts' 600 hymns without being brought face to face with the great central truths of Christianity and above all faith in Jesus Christ himself. To Watts it was not a matter of, in the title of a book published about that time, *Christianity Shown to Be Reasonable*, but of "Lord, I believe! Help Thou mine unbelief." To every age understanding that fundamental cry Isaac Watts' hymns will guide men and women to find the answer to their need.

When, at the age of 74, he slipped peacefully away he was mourned the length and breadth of England. Of Isaac Watts it has been written:

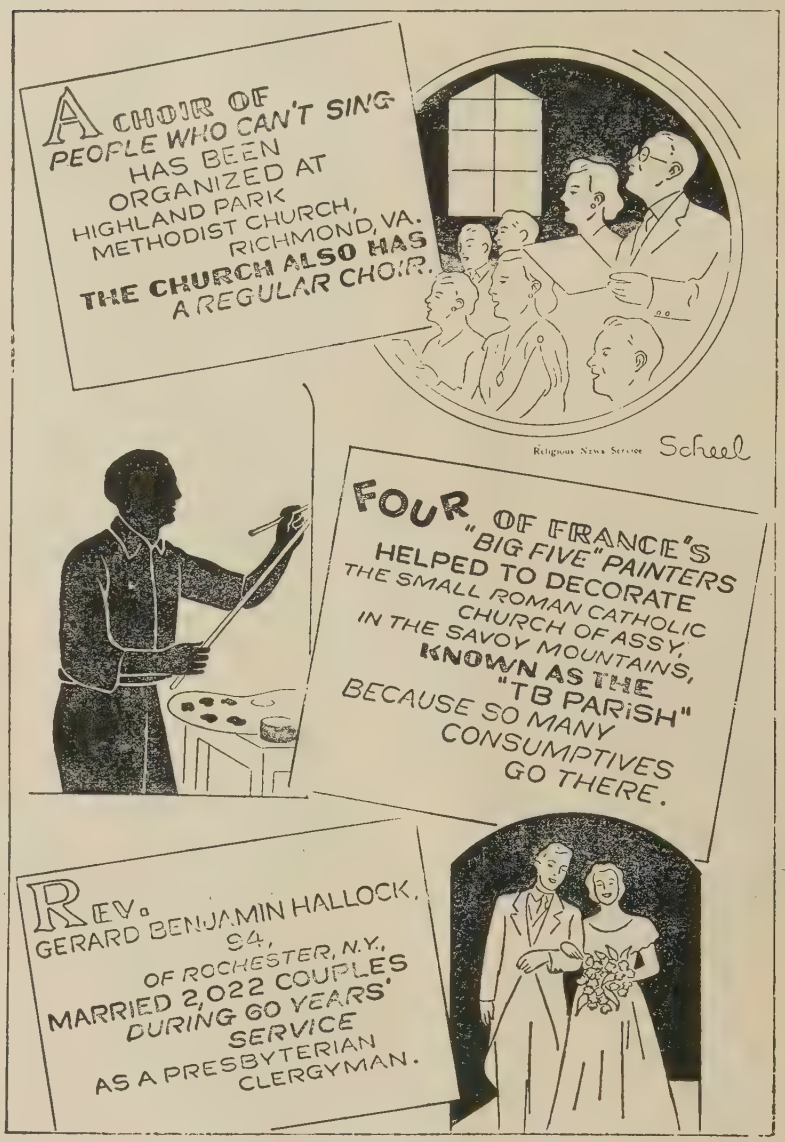
To Isaac Watts we owe more than we can measure. He had to hew his way through almost unexplored territory. All later hymn writers, even when they excel him, are his debtors. It is possible to hold that his work for hymns is greater than that of Charles Wesley, even if as a writer of hymns we place him lower than Wesley. But in essentials they are one. Together they form a heritage which shall never pass away.

A monument was raised to him in Westminster Abbey; but surely the greatest memorial to him is in the singing of his hymns by men and women of every age and every tongue. This has been our true celebration of the little Southampton clothier's son (for he only stood 5′ 2″) and such we will make our last hymn in which Watts rises to the heights of English poetry, a hymn which that severest of critics, Matthew Arnold, has called "The finest hymn in the English language."

Hymn:

"When I survey the wondrous cross."

RELIGIOUS REMARKABLES - - - By Scheel


A CHOIR OF PEOPLE WHO CAN'T SING HAS BEEN ORGANIZED AT HIGHLAND PARK METHODIST CHURCH, RICHMOND, VA. THE CHURCH ALSO HAS A REGULAR CHOIR.
Religious News Service
Scheel
FOUR OF FRANCE'S "BIG FIVE" PAINTERS HELPED TO DECORATE THE SMALL ROMAN CATHOLIC CHURCH OF ASSY, IN THE SAVOY MOUNTAINS, KNOWN AS THE "TB PARISH" BECAUSE SO MANY CONSUMPTIVES GO THERE.
REV. GERARD BENJAMIN HALLOCK, 94, OF ROCHESTER, N.Y., MARRIED 2,022 COUPLES DURING 60 YEARS' SERVICE AS A PRESBYTERIAN CLERGYMAN.

The Announcements
The Offertory
Closing Prayer:

Let us pray.

O God, before whose face the generations rise and pass away, we bless Thee that while those who have gone from us live unto Thee, that which in them was true and good has life in us also. We thank Thee especially for the heritage Isaac Watts has left us and beseech Thee that we may be followers of him, who through faith obtained an abundance of Thy Spirit and the joy of Thine approval, through his Lord and ours, even Jesus Christ, our Saviour. Amen.

The Lord's Prayer
The Benediction

Read
CHURCH MANAGEMENT
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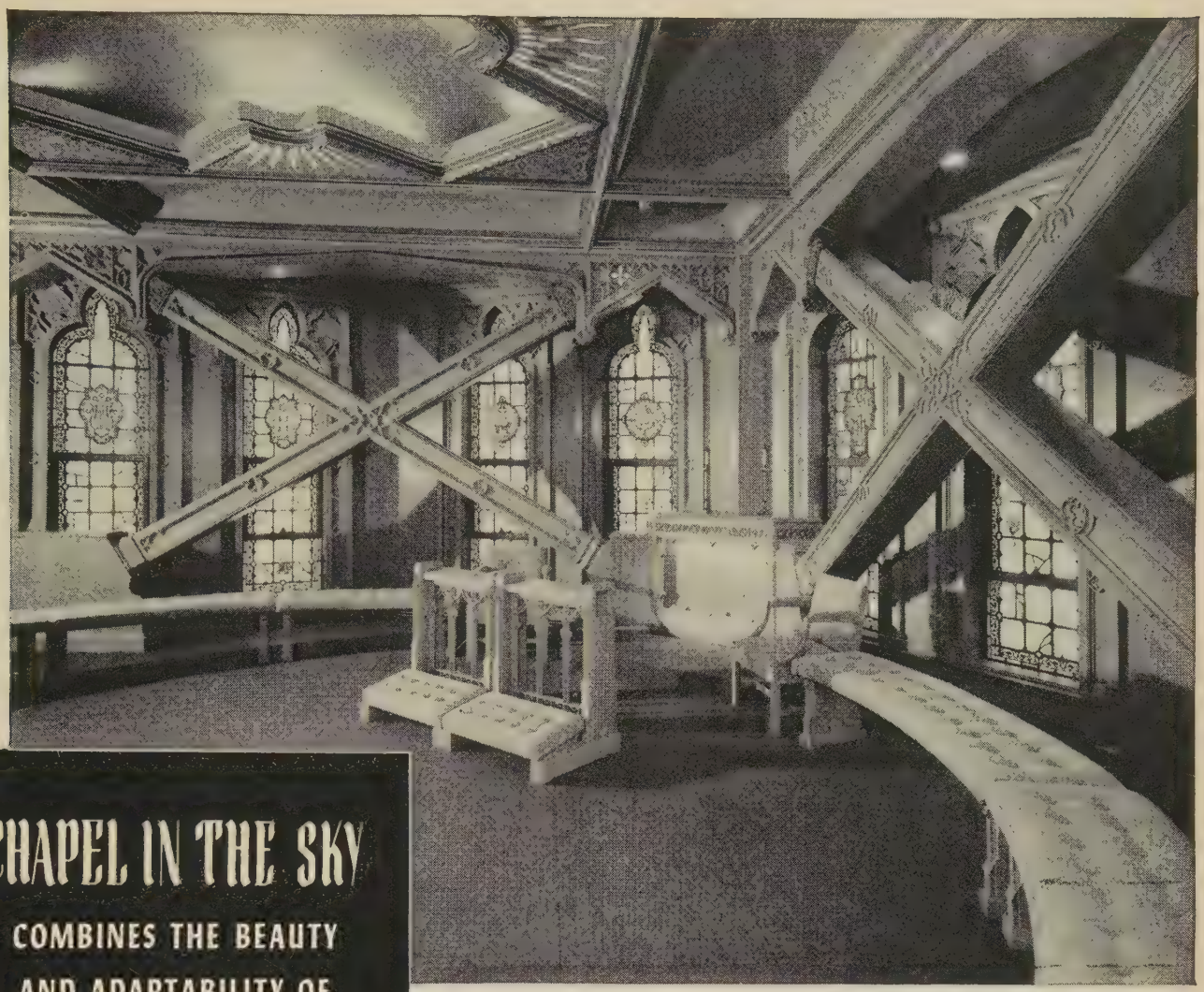
NEW UNITED NATIONS' CHAPLAIN

Washington, D. C. — Chaplain (Col.) James T. Wilson of Danville, Illinois, has been named United Nations' chaplain in Korea.

In this capacity he will have charge not only of spiritual services to American armed forces in Korea and Japan, but of chaplaincy activities among troops of many other nations serving in the United Nations' defense of the Korean Republic.

He succeeds Chaplain (Major General) Ivan L. Bennett, who has become Chief of Chaplains for the U. S. Army.

A native of Quincy, Illinois, Chaplain Wilson graduated from Illinois Wesleyan University and took his theological training at Northwestern University. Ordained in the Methodist Church in 1930 he served pastorates in Illinois until joining the army as a chaplain in 1936.—RNS



CHAPEL IN THE SKY

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Altar View, Chapel-in-the-Sky, Methodist Temple Tower, Chicago
DR. CHAS. RAY GOFF, Pastor FRANK J. MCCORMICK, Designer, Park Ridge, Ill.

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Celestial in its beauty, its atmosphere and its locale, Chicago's "Chapel-in-the-Sky" nestles in the tower of the famed Methodist Temple, 400 feet above the blare of Clark Street. No other chapel in the world is situated so high above the ground, and few provide so inspiring a setting for a wedding, a baptism, or an hour of prayer. The chapel's graceful late Gothic design brilliantly utilizes both the beauty and adaptability of wood. A striking example is the Cross of St. Andrew effect achieved by placing wood panels over the steel beams which support the tower against Chicago's extreme wind stresses. The wood throughout the chapel, including the altar, the paneling, Prie-Dieux and unique curved benches, is selected White Oak with a Mediterranean drift wood finish.

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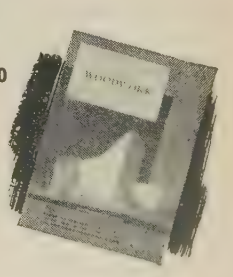

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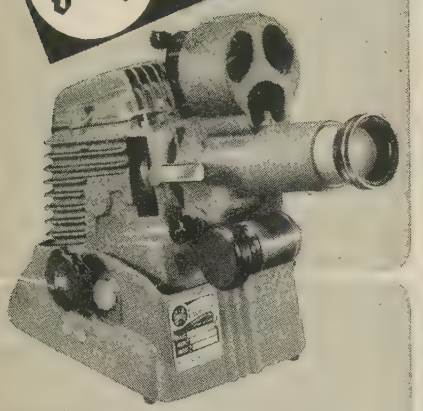

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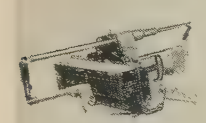

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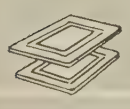

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GUIDANCE FOR THE MINISTER

Daily Round of Prayer

*by R. P. Marshall**

MORNING

Upon awaking, or as soon as possible thereafter, kneel, or stand, in reverence, and say,

In the name of the Father, and of the Son, and of the Holy Spirit.

Then remain silent for a short time, that your mind may be freed from distraction. Then recite the following prayers slowly and fervently:

O Heavenly Comforter, the Spirit of Truth, who art in all places and dost fill all things, come and abide in me. Cleanse me from all impurity and make me Thy dwelling place this day.

Glory be to the Father, and to the Son, and to the Holy Spirit.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory forever and ever. Amen.

O Lord, who hast aroused me from sleep and given me this new day in which to serve Thee, do Thou enlighten my understanding, and open my lips that I may praise Thee.

Then read the fifty-first Psalm, and follow with this prayer of resolution:

O Jesus, who dost love us and wilt help us in every time of need, I resolve and will endeavor this day to be like Thee, mild, humble, and chaste, zealous, charitable and resigned. I will make every effort that I may not fall this day into any of those sins which I have heretofore committed, and which I sincerely desire to forsake.

Teach me, O Lord, to serve Thee as Thou dost wish; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to look for rest; to labor and not to seek reward save that of knowing that I do Thy will.

O holy Jesus, most merciful redeemer, friend and brother, may I know Thee more clearly, love Thee more dearly, and follow Thee more nearly.

NOON DAY PRAYER

Those who wish to serve God at their best will find that morning and evening prayers are not sufficient, and they will want to spend a few moments in prayer in the middle of the day. The following prayers may be said while resting before the noon meal:

Hear us, O merciful Lord, and remember now the hour in which Thou didst commend Thy spirit into the hands of Thy heavenly Father; and so assist us that, being dead to the world, we may live only unto Thee.

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldst have us do, that the spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble; through Jesus Christ our Lord. (William Bright)

EVENING PRAYERS

Read Psalms 4, 31:1-6.

Before the ending of the day,
Creator of the world we pray
That with Thy wonted favor Thou
Wouldst be our guard and keeper now.

From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe
That no pollution we may know.

O Father, that we ask be done,
Through Jesus Christ, Thine only Son,
Who, with the Holy Ghost and Thee,
Doth live and reign eternally.

(This ancient hymn has been used in Christian devotion since the early days of the church.)

Lord now lettest Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all the people. To be a light unto the Gentiles; and to be the glory of Thy people, Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Save us, O God, while waking and guard us while sleeping: that awake we may be with Christ, and in peace we may take our rest.

Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all the perils and dangers of this night; for the love of Thine only Son our Lord.

O Lord support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life is over, and our work is done. Then of Thy great mercy grant us a safe lodging and a holy rest and peace at the last, through Jesus Christ our Lord.

Bless, O Lord, those who are near and dear to me, and those who oppose me. Comfort the sorrowing, give aid to the needy, support the stumbling, receive the dying, for Thy mercy's sake.

*Minister, St. John's Methodist Church, Sunbury, Pennsylvania.

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Into Thy hands I commend my spirit this night and forevermore.

PRAYERS FOR PARDON

O Holy Spirit, help me to see all the sins that I have committed this day, and grant me grace to be truly sorry for them. (Use the following form for self-examination:)

Duties to God

Prayer—Have I been faithful in praying this day?

Attendance Upon Church—Have I allowed myself to become careless in worshipping God?

Holy Communion—Have I received Communion as often as possible?

Spiritual Exercises—Have I read the Bible and devotional books?

Church Work—Have I assisted in the work of my church, giving liberally of my time and my means?

Duties to My Neighbor

Pride—Have I been proud and haughty in my dealings with others?

Anger—Have I quarreled with others or shown a disagreeable spirit?

Envy—Have I been jealous of others' good fortune or spoken evil?

Covetousness—Have I stolen, cheated, loved money, not paid fair wages?

Lust—Have I entertained impure thoughts, tempted another to impurity, talked about impure things, been immodest?

Untruthfulness—Have I failed to tell the truth at all times?

PRAYER AFTER SELF-EXAMINATION

O my God, how great are my sins! I am truly sorry for them, and if I have forgotten anything in my self-examination, show it to me, that I may make a good confession unto Thee, through Jesus Christ our Lord.

My eyes have no tears to wash away mine offences; Lord Jesus do Thou weep for me. My soul has no strength to fight the evil one; O Lord do Thou fight for me. My heart has no faithfulness without Thee; O Lord do Thou stand firm for me.

O my God, I cry unto Thee with the prodigal, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." But now, O God, give me true sorrow of heart for my many sins whereby I have grieved Thee, that I may receive perfect remission of sins through Thine infinite goodness. Thou hast said, A broken and a contrite heart Thou wilt not despise. That is my only hope and Jesus my only Saviour.

WORDS OF COMFORT AND ASSURANCE

(After you have made your confession to God read over these words and remember that they are God's message to you.)

Come unto me all ye that are weary and heavy laden, and I will give you rest.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

THE INDIAN'S TWENTY-THIRD PSALM

(The following version of the famous Shepherd Psalm was originally a translation into the sign language of the American Indian. Lacking knowledge of the Eastern customs, and signs to convey abstract ideas, the Indian was forced to adapt the Psalm to his own ways of thinking and acting. Translated back into English, it offers the old message in an unusual setting.)

The great Father above is a shepherd chief. I am his and with him I want not. He throws out to me a rope, and the name of that rope is love; and he draws me, and he draws me, into a place where the grass is green and the water is not dangerous. I eat and lie down satisfied.

Sometimes he makes the rope into a whip, but afterward he gives me his staff to lean on. His name is wonderful!

My heart is sometimes heavy and falls down, but he lays his hand on my head, and all the "tired" is gone.

Sometime—it may be very soon; it may be a long, long time—he will lead

(Turn to page 38)

GOOD RECORDS ARE IMPORTANT

Who and What We Are

*by John W. Senterfitt, Jr.**

CHURCH record-keeping is all too frequently a haphazard affair. In the past, record systems—particularly financial—have often been cumbersome and inefficient. Today it's a much different story, as institutions such as Jacksonville, Florida's Main Street Baptist Church so clearly demonstrate. Church records are set up in modern, time-saving systems, and maintained by means of "work tools" and methods that enable them to at all times present an accurate and up-to-date picture of accounts, membership histories, pledges, prospective members and pastoral calls.

Main Street Baptist Church operates a complete church record control procedure, and does so at an unusually low cost. The system, which combines two basic types of record in one easy to operate procedure, was planned and installed by far-sighted church officials, assisted by management control specialists of Remington Rand, Inc., and embodies the leading features of the Kardex principles of visibility and "posting" by means of colored signals.

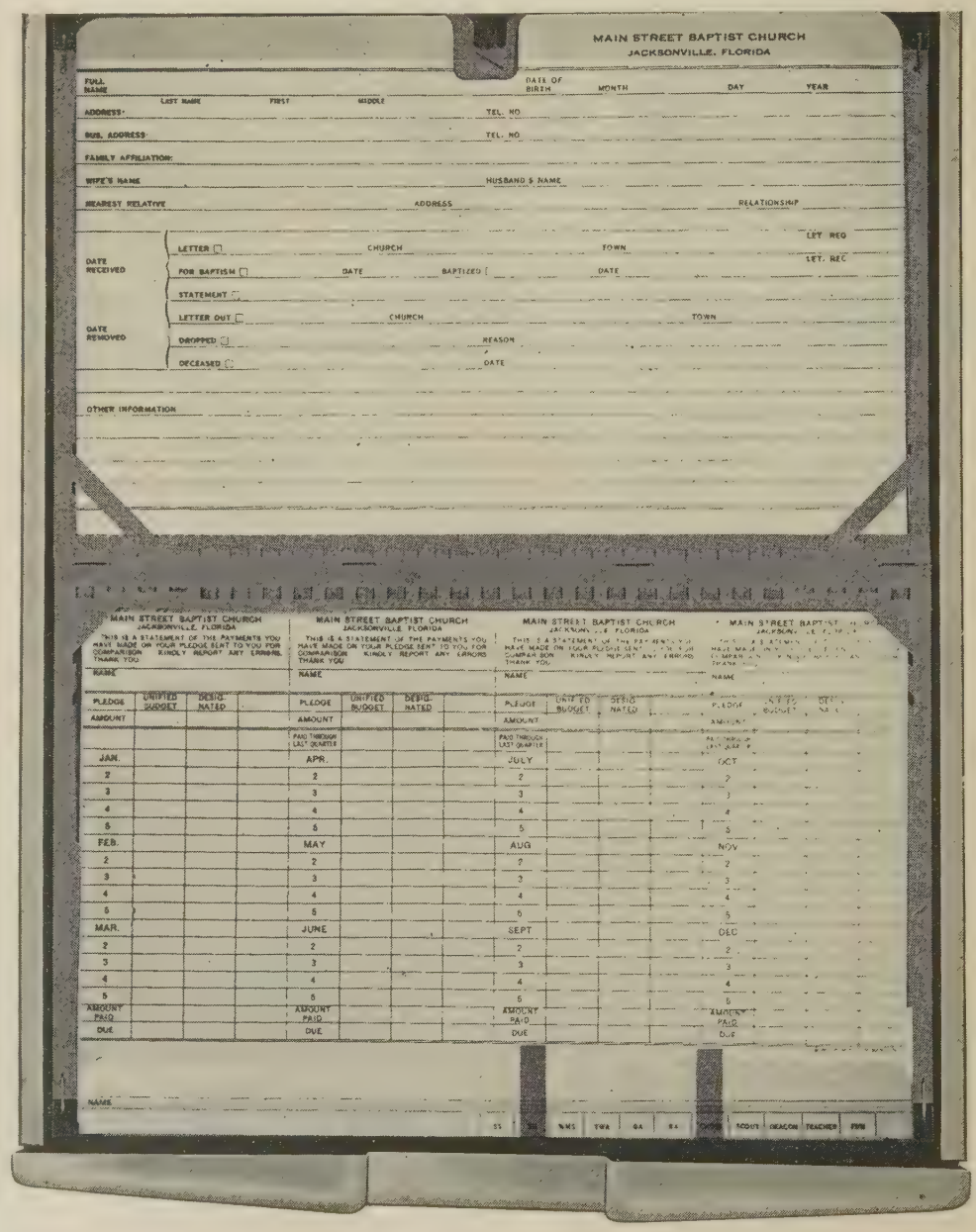
The member, pledge payment and activities (Sunday school, choir, etc.) records of Main Street Baptist Church are contained in three compact Kardex cabinets. Cards are posted either manually or by the insertion of a colored signal tab on the visible margin charts of the cards, without being removed from the cabinet.

The membership record is a combination of two card units, for static and active record information. The static portion of the record is the main 8″x 5″ card on which is hand—or typewriter-posted biographical and historic membership data such as date of birth, family affiliation, baptismal record, death or removal from the community, and so on.

Attached to each history card is the visible margin insert, a combination of index and chart which forms the active part of the record.

This visible insert, in addition to having space for the member's name and address, has a "charting area" on which plastic signal tabs of various colors can be placed. Participation in Sunday school, choir and other activities is indicated by position and color of these tabs.

The individual financial record sheet used by the Jacksonville church is also 8″x 5″, but is divided by perforations into four quarters and is printed in duplicate. A piece of carbon is inserted and data regarding amount of weekly contribution, etc., is filled in on the typewriter. The card record is then ready for its permanent place in the cabinet. Weekly entries are made in pencil, which makes a clear impression on the duplicate. It is not necessary



The forms used by Main Street Baptist Church, Jacksonville, Florida.

*Educational director, Main Street Baptist Church, Jacksonville, Florida.

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Cast carillons of the C-type have 25 bells, but note that their musical scale is all *above* Middle C (high bells mean small bells). Prove this for yourself. Play the melody of a familiar hymn on your piano using the keyboard ranges shown on the chart above. You'll understand why it takes "Carillonic Bells" or *heavy* cast bells to produce balanced bell music.

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to remove an active card from the cabinet.

Information for the pledged amount is obtained from the stewardship card. This is signed by the contributor before the beginning of the fiscal year, or at the time of joining the church. Contributions are made through weekly envelopes and placed on the collection plate. The envelopes form the basis of the entry to the ledger card record.

At the close of the quarter, the total of the member's contributions is placed at the bottom of the card. The original portion of the sheet is then torn off and mailed to the member. The carbon copy of the record is kept in the cabinet for reference and protection.

By combining records wherever possible, Main Street Baptist Church officials feel they have achieved a number of significant benefits. They have reduced requirements for office or secretarial space; they have simplified the problem of record control; they have the records in such form that one secretarial aide can keep fully up-to-date on more than 2,500 records; and the church administrative authorities have accurate, concise information on members' activities and payments.

The entire cost for cabinets, cards, visible margin inserts and charts, signals, and an adequate supply of financial record sheets came to less than thirty cents per member. Thus, the officials of the Jacksonville Church feel that at low cost they have a complete set of "working tools" for keeping efficient, accurate financial and other records, thus enabling the church to render more effective service to the community.

QUAKERS APPEAL FOR PEACE IN KOREA

Oxford, England—An appeal to the belligerents in Korea to seek peace by accepting India's preferred "good offices" as mediator was issued by the World Conference of Religious Society of Friends at its closing session here.

The appeal was cabled to the truce negotiators at Panmunjom, Korea, and to the foreign affairs chief of the United States, Chinese Communist, Russian and British governments.

It expressed the hope that "all those in positions of political authority" would make renewed efforts to achieve peace.

Another peace message, addressed to "peoples everywhere" and, in particular, to Quakers all over the world was issued by the conference.

"War leads to a vicious circle of hatred, oppression, subversive movements, false propaganda, rearmament and new wars," the message said. "We are profoundly dissatisfied with ourselves, realizing as we do the discrepancy between our professions and our practice."—RNS

Daily Round of Prayer

(From page 35)

me into a place between the mountains. It is dark there, but I'll draw back not, I'll be afraid not, for it is there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt all along in this life will be satisfied.

These roads that are way ahead will stay with me all the days of my life, and I will go to dwell in the Great Tepee, and live with the Shepherd Chief forever.

SUGGESTIONS FOR DAILY PRAYER

Procure some such devotional help as the *Upper Room*, or use the *Book of Worship*, and read the Bible lessons given there. Then follow with the prayers in this booklet. Set aside a special time for prayer, morning and evening, at least. Keep this leaflet on your person or in your Bible. Seize every opportunity for a short prayer. Do not confine yourself to reading prayers, but pray just as you would talk to a friend. You will find that the use of devotional helps such as these will kindle the flame of spiritual communion and assist your own prayers.

Make a list of all for whom you should pray, and keep this list handy when you pray. Frequently make out a new list, praying for each one as you write the name.

Do not forget that the Christian life is nourished by prayer and worship. Let nothing interfere with your attendance upon the public worship of God.

The Value of a Visit to Palestine

*by G. B. F. Hallock**

THAT much of Palestine is now a new nation, Israel, makes little or no difference. It has been under many nations. Our belief in the integrity of the Scriptures does not rest upon any one argument, but upon the cumulative force of many. Some of these grounds are definite, positive and convincing by the very force of history and logic and strong reasoning. There are other arguments that are just as strong though very simple and incidental and un-wrought-out. Now one of the happy results of a visit to Palestine is that it adds so much force in one's mind to these natural, unstudied, incidental evidences, the land bearing such frequently-recurring testimony to the Book.

Prominent among the many evidences that the historical writers of the New Testament were eye-witnesses of the events which they record, or else obtained their information from those who were, is this, their unvarying fidelity to circumstances of time and place. The same is seen also in their most incidental references to manners and customs and even to the natural phenomena of winds and weather and the products of the soil. A fictitious narrative, located in a country with which the writer is not familiar must either avoid all local allusions or else be frequently found in conflict with the peculiarities of the place, time, manner or customs, or, as more likely, with all of these. It is exactly this sort of difficulty that led the Frenchman who had a friend coming to New York to ask to be remembered to a friend of his who lived in Colorado, or that prevents many from feeling sure whether Hainan is a town, a district, or a province in China, or maybe an island! It is hard for anyone correctly to describe any country he has not seen and with which he is not perfectly familiar.

That there is a most exact and wonderful agreement between the land and the Book is an often-remarked and well known fact. The plains, the mountains, the valleys, the rivers, lakes, cities, deserts are in all parts of the Scriptures correctly named and correctly located. But this correspondence goes much farther and into the most trivial and incidental details, such as no fictitious narrative could possibly make so invariably correct.

> Among our theological seminaries holding summer institutes and refresher courses for ministers this past vacation season, a prominent one introduces its first unit of study thus:
>
> "Lands of the Bible: What part did geography play in the life and discipline of God's people? . . . What would a visit to its sites contribute to the understanding and appreciation of the Bible?"

For example, the various political divisions known to have existed in the country are always recognized in the narrative, as are also the changes of government through which the country passed in its long and varied history. Their exact incidental correspondences become all the more remarkable, too, when we recall the fact that the Bible was written not by one author who could be careful to bring his material all together and make it consistent, but that it was written by over thirty different authors living in different ages extending over a period of over fifteen hundred years.

Yet more impressive is the fact of the extreme minuteness to which this agreement extends. It is not limited to general features but reaches to such matters mentioned incidentally as the relative levels of different places in Palestine, or references to the sorts of flowers or shrubs or roses that grow in certain regions, or to the prevailing winds, or the peculiarities of climate, and such like. For instance, all the books from Genesis on the invariable expression for a journey between Egypt and Canaan are "down to Egypt" and "up out of Egypt," which is exactly true. The angel of the Lord who talked with Abraham went "down" from Hebron to Sodom. Jacob was commanded to "go up" from the plain near Shechem to Bethel. Joshua and his army "went up" against Ai. Samson "went down" when he went among the Philistines. The men of Kirjath-jearim were requested to "come down" to Beth-shemish and take the ark "up" to their city. The man who fell among thieves "went down from Jerusalem to Jericho." In every case though the reference was but casual and incidental the

*Minister emeritus of the Brick Presbyterian Church, Rochester, New York.

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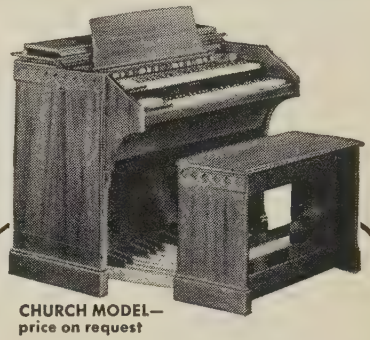

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relative elevation of the place was correctly recognized.

In some countries rain is brought by east winds and heat by south winds, but in recounting Pharaoh's dream the blasted ears of corn are referred to as "blasted by the east wind," and an east wind it was which withered Jonah's gourd and was so hot as to cause Jonah himself to faint. On the contrary, it was the west wind which brought rain. This is what Christ referred to when he said to the Jews: "When ye see a cloud arise out of the west straightway ye say, there cometh a shower, and so it is." Now these expressions agree exactly with the facts. This is because of the situation of Palestine, and of Egypt and Assyria, so far as the east wind is concerned. There lies to the east of all these countries a hot, barren desert, from which no rain can come, but that does send a dry and scorching wind which is the terror of the people; while Palestine has to the west of it the Mediterranean Sea, the only body of water which can supply her thirsty air with clouds heavy enough for rain.

Then, too, there are incidental references to customs which, however peculiar they may be, are always spoken of in a way exactly in consonance with the facts. There are references to eating, such as "dipping the hand in the dish," to the measuring of grain into one's "bosom," to the casting of grass "into the oven," to the "digging" of a wine press, or the having "a tower in a garden." These references are perfectly natural to the customs of the country.

The Lake of Galilee is 682 feet below the level of the ocean. When we speak of a storm we usually say that a storm "arose," as, "Toward evening a storm arose." But when a storm is mentioned as visiting the Lake of Galilee the words of the account are, "There came down a storm of wind on the lake." The fact is quite exceptional, but it is a fact nevertheless that the causes of storms on Galilee are the high mountains which surround the lake and the disturbances literally come down upon it.

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SEPTEMBER 7: A HUMBLE AND GREAT-HEARTED LEADER

Forgiveness Sets You High. It was old Benjamin Franklin who said once, "Doing an injury puts you below your enemy. Avenging one makes you even with him. Forgiving it sets you above him." David might have "avenged himself" on Shimei, or on his too-frank prophet; if he had, the Bible might not even have mentioned it. For the Bible is a continued story of the foolishness of vengeance and the glory of forgiveness. The biggest men in that Book are the most forgiving.

In the campaign of William McKinley, when he was running for president, he was plagued by a brilliant young reporter from an opposition newspaper; the young writer went out of his way to misrepresent everything McKinley was saying, and some of McKinley's advisers urged that he be dismissed from the party—or sued for libel. McKinley had another way of beating him. One night the candidate was riding in a comfortable, closed carriage, protected from a driving rain. The reporter was shivering, without an overcoat, on the driver's seat outside. McKinley called to him, "Young man, come in here with me. Take my coat; you're cold, and soaked to the skin." The young man was speechless; when he finally found his tongue he said, "But, sir, don't you know who I am? I've been whipping you to pieces in this campaign, and I intend to go right on doing that."

"I know," said McKinley, "But come on in, and put on this coat. Then you can do a really good job." For the next three years the reporter was on McKinley's side!

We have our model in that descendant of David's line who said, "Father, forgive them . . ." and then died for them!

SEPTEMBER 14: DAVID'S RELIGIOUS CONTRIBUTION

High Thinking, Quiet Hours. David prayed. Of that there can never be any doubt. He prayed often in public; he prayed almost constantly in private. He knew more quiet hours than hours of chaos; the first helped him conquer the latter.

George Herbert was once called "a conspicuous example of plain living and high thinking." That might describe David, whose delight was in the law of the Lord, and on whose law the king meditated day and night. The man who tries to win in the furious battle of life is a fool unless he first seeks the footsteps of God in quiet hours of meditation.

A popular author once told the famous and devout Madame de Stael that he spent so many hours after breakfast reading on one subject, so many more on another subject, so many hours on writing, so many hours correcting what he had written, until the whole day was gone. Madame de Stael asked, "And pray, sir, when do you think?"

Thomas Watson put that one word, "think" all over the walls of the International Business Machines Company. And it was Paul who said, in a nobler sense, "Think on these things — these spiritual things." Think, or be lost!

SEPTEMBER 21: SOLOMON BEGINS HIS REIGN

In God's Wisdom, Strength. Solomon started out as a king, relying completely on God's wisdom; so long as he did that, he brought glory to Israel. It was when he began to depend on his own wisdom that trouble came and that the glory began to fade. It is a lesson repeated over and over again, in the history of nations. In God's wisdom there is strength for national life; without it—collapse!

Perhaps our most painful example of that in modern times is Germany. Visiting Germany recently, Bishop Kennedy of the Methodist Church was struck by two things: the physical ruin of the country, and the low morale of a people who put their trust in Hitler's wisdom and burned the Bible in the market place. Says Bishop Kennedy:

"The de-Nazification trials were a failure and have been quietly ended. *Even courts cannot ferret out a thing of the heart nor establish faith* (italics ours). As one man put it to me, it was as impossible as expecting a Republican regime to eliminate all traces

*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from "Tarbell's Teachers' Guide" for 1952, edited by Frank S. Mead, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

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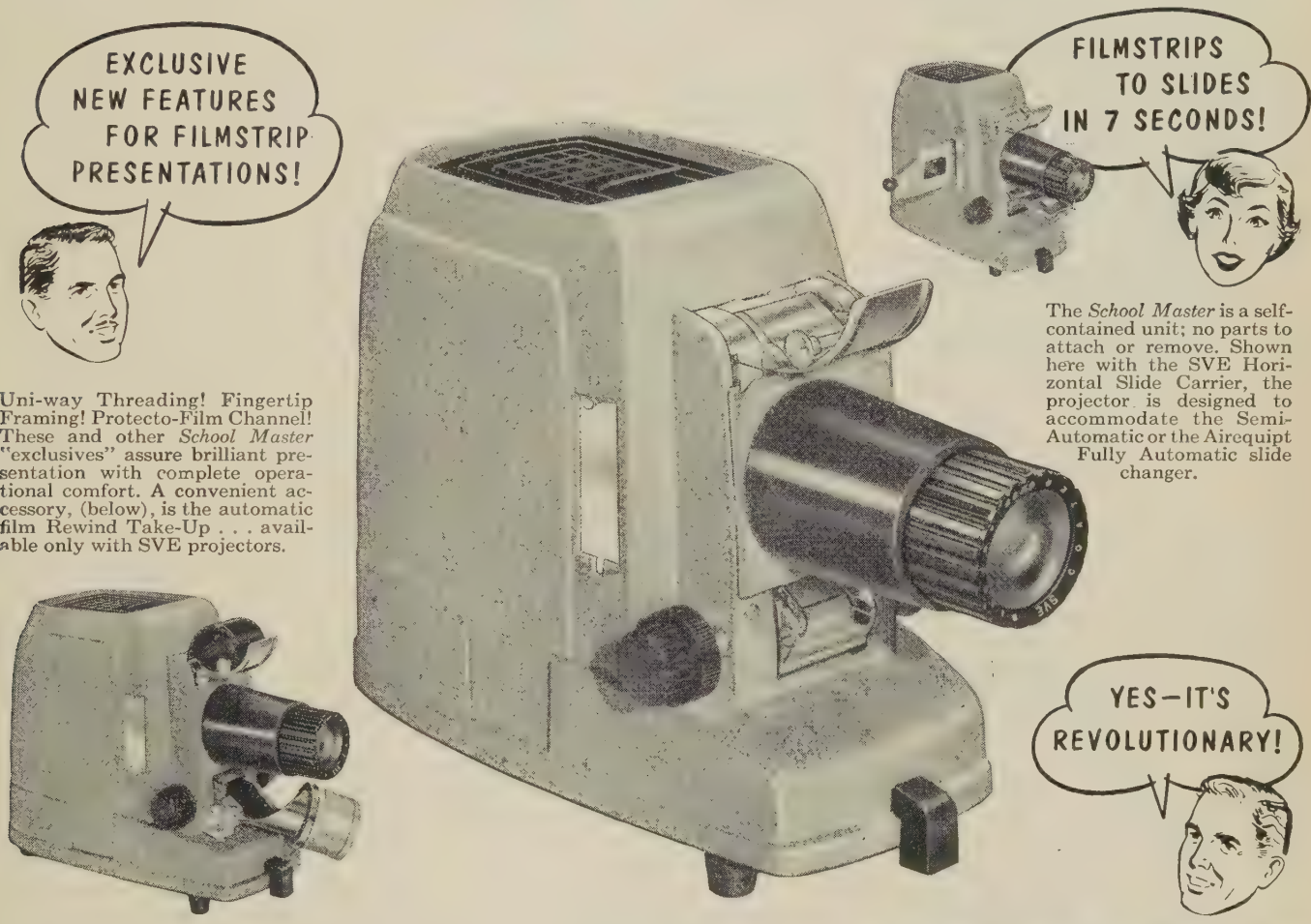

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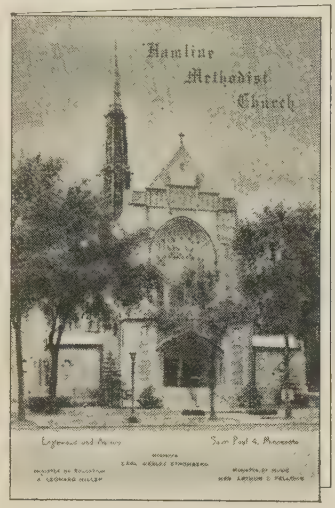

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of the New Deal by a series of trials. Anti-Semitism has not been stamped out by a military defeat. Some time before I was in Munich, a Jewish boy was killed in an automobile accident. Someone wrote across his house that night, 'Thank God, the Jew is dead!' The churches and the liberal leaders are fighting this poisonous, self-destructive evil, but it cannot be washed out overnight by any decree or an occupying force. . . . Germany is an object lesson of the hopelessness of a people who trusted the wrong leaders. You do not see much happiness on the faces of the people in Berlin. You hardly meet a young person whose chief desire is not to get out of Germany and come to America. The defeat of a materialistic, power-mad people is an ultimate defeat and leaves a vacuum in men's souls."—Bishop Gerald Kennedy, in *Christian Advocate.*

SEPTEMBER 28:
THE GLORY OF SOLOMON'S EMPIRE (TEMPERANCE)

Drinking. Eating good food and drinking safe beverages in proper amounts never harmed anyone; intemperance and bad habits in either have to be paid for, sooner or later. That is why an athletic coach in the United States will turn a cold shoulder on the would-be athlete who drinks, smokes or overeats. Connie Mack said recently, "I will not bother with youngsters who drink, for baseball requires quick thinking and clean living. Old Man Booze has put more men out of baseball than all the umpires together."

Young people planning to be married might profit from Connie Mack's advice. The author of one of those "Advice to the Lovelorn" columns in a New York City newspaper suggests: "If He Drinks, Stay Single!"

OCTOBER 5:
JESUS DEDICATES HIS LIFE

Short Cuts. We all like short cuts; we seek the shortest possible way to "get there in a hurry." Sometimes that is good, and sometimes it is dangerous. Jesus might have left a church on this earth with millions of members; instead, he chose to drive people away by asking them to live spiritual lives that many of them called "impossible." He left a "Church" with just eleven members! He did not leave the kingdom of God fully established; that had to wait upon the suffering and sacrifice of centuries of faithful followers; it is not here yet, except in the hearts of those followers.

In the days when the wagon trains went West over the Oregon Trail, a family named Donner led one group of people, in one train, that preferred a short cut to the Pacific Coast. Coming to a pass in the Rocky Mountains, they might have taken the longer but safer trail that led through Idaho and over the mountains into Oregon. Most of the wagons went that way. But, no, the Donners took a short cut toward San Francisco. They were warned that there were Indians along that trail, and that the winter was severe. But they went, anyway. They were never seen again. The snow and freezing weather took the lives of many of them, and the Indians took the lives of others. The short, unknown way was the fatal way.

No man is lost who at the beginning of life lays his hand in God's and says, "You lead me, God . . . " It may be a longer and more difficult way, following him,—but it is the better and the safer way!

OCTOBER 12:
JESUS DESCRIBES THE CHRISTIAN LIFE

Blessed Are the Meek. "When Hitler took Paris, he said, 'Great city! I have conquered her by force; I will now conquer her by love.' He never conquered anything or anyone with love, for love was not in him. Like many another 'conqueror,' he killed himself off trying to win the world; Jesus won it with his love, and in the meekest death in history. Said the centurion at the cross to Mary the mother: 'I tell you, woman, that this dead Son of yours, disfigured, shamed, spat upon, has built this day a kingdom that can never die. The living glory of him rules it. The earth is his and he made it. He and his brothers have been molding it and making it through the long ages; they are the only ones who ever did possess it; not the proud, not the idle, not the vaunting empires of the world. Something has happened on this hill today to shake all the kingdoms of blood and fear to dust. The earth is his, the earth is theirs, and they made it. The meek, the terrible meek, the fierce agonizing meek are about to enter into their inheritance.' "—Charles Rann Kennedy in *The Terrible Meek.*

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Ministerial Oddities

Collected by Thomas H. Warner

The editor of the *Church of England Newspaper* tells of a Scottish poster which contained this announcement of a sermon: "Subject: 'Balaam's Ass Speaks.' Tonight at 7:30."

* * *

Speaking of Dr. J. A. Dowie, the faith healer and founder of Zion City, a minister said: "Dowie is an idiot and a fool." Dr. Henson, a popular Baptist preacher said: "Dowie is a second Balaam, the only difference being that the first Balaam rode on one ass, while Dowie rides on ten thousand."

* * *

"How sad is clerical intolerance," sighed a dissenting lady, "do you know the clergyman in my parish actually objects to burying us?" To which Sydney Smith, the clerical wit, replied: "Come to me, then, I shall be too happy to bury you all."

* * *

Two women were watching Dr. Richard Whately playing with his Newfoundland dog on Stephen's Green, Dublin. A woman remarked: "Mary, do you know who that is playin' wid the dog?" "Troth, I don't, Biddy, but he's a fine-looking man whoever he is." "That's the archbishop, Mary." "Do you tell me so? God bless the innocent craythur. Isn't he aisily amused?" "He's not our archbishop at all, Mary, he's the Protestant archbishop." "O, the ould fool!" responded Mary.

* * *

A Mr. Sutton said that Spurgeon was "the sauciest dog that ever barked in a pulpit." He had invited the popular preacher, then only twenty years old, over to his village to preach. He was taken aback to find Spurgeon was so young, and he did not hide his disappointment.

But the preacher was equal to the occasion. He read the chapter in Proverbs where it is written, "The hoary head is a crown of glory," and then stopped and said: "I doubt it, for this very morning I met a man with a hoary head, yet he had not learned common civility to his fellow-men."

Proceeding with the reading, he finished the verse, "If it be found in the way of righteousness." "Ah," he said, "that's another thing. A hoary head would then be a crown of glory, and for the matter of that so would a red head or a head of any color." As he came down from the pulpit the old minister slapped him on the back and said

(Turn to page 47)

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THE SET OF THE SAILS

The ships sail East, and the ships sail West
On the very same winds that blow.
'Tis the set of the sails, and not the gales,
That tells them the way to go.

Ella Wheeler Wilcox

THE gales are blowing today with hurricane force. A storm is unchained and is sweeping the world. Much craft is foundering. Many are filled with dread and predict a universal wreckage.

There are two factors to be considered. First: *the gales are gods.* There is a law of storms. There is no thing as a "capricious tempest." Gales are necessary to cleanse a world in which miasma is liable to arise. Incidentally, storms cause a certain destruction, but generally only of weak and rotten things. And they compel men to build better for the future. All our systems are being tested today:

1. *Political,* with their alliances, diplomacy and the like.
2. *Economic.*
3. *Ecclesiastical.*

The storm is discovering to us wherein we are weak. We ought to welcome it. But God is with us in the storm, as Jesus was on the Lake of Galilee; he is no absentee. He seems asleep in need of awakening. But he knows. It is a great hour for the best boats to reset their sails. To drop metaphor, there is a cry everywhere for a new way of life. The old ways have misled us. The church has the secret of that way of life. There is no spiritual life in politics or science. A new order of society demands a spiritual base. The church is Christ's body, to mediate to the world the mind and purpose of Christ; to set our sails is another way of saying "become fit." That is done through food, worship, the Bible, prayer, by fellowship within the church, real and warm. By service for the kingdom of God.—Frederick C. Spurr in *A Preacher's Legacy;* the Epworth Press, London, 5/—.

POETIC WINDOWS

Invictus

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody but unbowed.

Beyond this place of wrath and tears
Looms but the Horrow of the shade,
And yet the menace of the years
Finds, and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll
I am the master of my fate;
I am the captain of my soul.

—William Ernest Henley

Vinco

(A reply to the "Invictus" of W. E. Henley)

Out of the depths, from cleft to cleft
Toiling upward, my couch a stone,
I thank Thee, God, I am not left
To face my soul's grim foes alone.

For damning fault and blacker guilt
That flaunt the pathless wastes I strayed,
I have no plea save that which built
Its hope on mercy Love has made.

I yearn to part the curtained years,
To reach my loved one in that Land,
And through the turmoil of my tears
To see life whole, and understand.

In other might I take my boast
And, dauntless, press the distant goal:
Great Victor of the conquering host,
Thou art the Captain of my soul.

—Elliot Field

Prayer

Oh, kneel to that God force of love,
To that Christ dream for man,
And know the only power there is
To build the world again!

—Lucia Trent

Summer Poem

I walked in the fields on a summer day
When meadows were fragrant with new-mown hay.
And a poem was there, awaiting me,
Caught in the branches of a tree.

I took that poem out of the air,
Out of the bright blue otherwhere.
It came to live in my heart and be
A part of my life, a part of me.

If only I could put into words
The language of trees, the song of birds,
The scent and the blue of the frail wild rose,
The grace of a season that stands tiptoes.

Oh, if only, if only I knew
How to repeat that poem to you;
But you can find it on any day
When meadows are fragrant with new-mown hay.

—Anna M. Priestley
in *Think* magazine

Acceptance

He sendeth the sun, He sendeth shower,
Alike, they're needful for the flower:
And joys and tears alike are sent
To give the soul fit nourishment.

—Sarah Adams

The Idiot's Prayer

In the darkening church, when but few had stayed,
At the Litany Desk the idiot knelt and prayed—
Rufus, stunted, uncouth, the only son of his mother—
"Eh, I'd sooner have Rufie than many another."

Now while the organ boomed to the few who still were there,
At the Litany Desk the idiot knelt and prayed—
"God bless mother and make Rufie a good lad;
Take Rufie to Heaven, and forgive him when 'e's bad,

'N' early mornin's in Heaven 'e'll make mother's tea,
'N' a cup for the Lord Jesus 'n' a cup for Thee."

—From an old
Scottish scrapbook

White Splendor

Beyond Arcturus and the Pleiades
What other worlds may turn
Within the orbit God ordains
No mortal mind can learn.
Yet one white splendor earth has known,
And earth's alone, shall be—
His feet upon Judean hills,
His Voice by Galilee.

—Leslie Savage Clark

SELECTED PROSE

Why Disquieted?

It is true that the world has lost its way: its leaders are confused, perplexed and fearful. Yet the Christian has a place of quiet, a sure dwelling place, an impregnable fortress. Why

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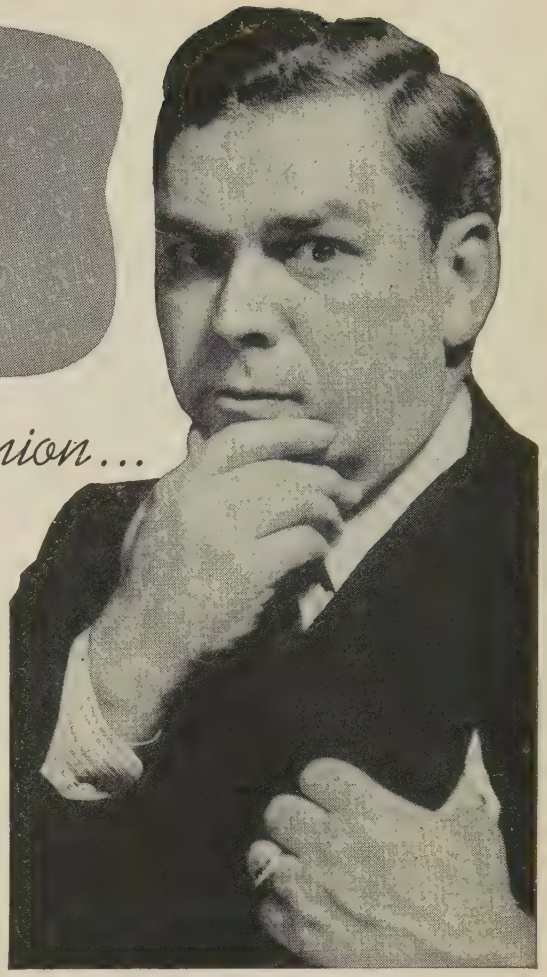

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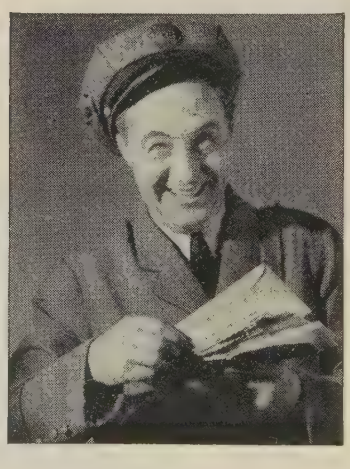

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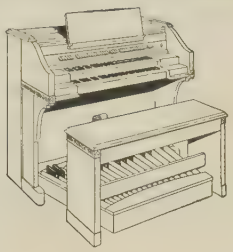

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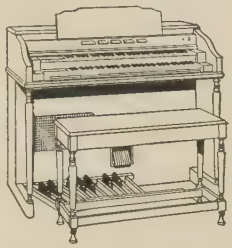
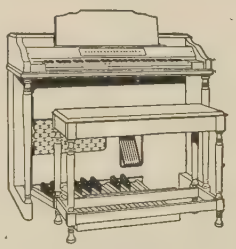


NEW Model 2E: Two 61-note manual keyboards; 18-note pedal board. Built-in speakers.



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then be disquieted? "Why are ye fearful?"

It is a mistake to allow anything to break the inner sabbath of the soul; troubles may beat upon the fortress, but they should not enter the inner sanctuary.

Why disquieted? It seems unreasonable for the people in relaxed repose to get things done, but they do, and are capable of helping the distressed when the floods come. Unquiet people burn out their energies, consume their nerve force and destroy their own faith.

Why disquieted? God is in the heavens, and his love rules over all. He sends rain and sunshine even upon the men who look into the noon-day sky and blaspheme his name. He is not vindictive. He need not be, for he knows how it is all coming out. His hands hold the universe. "He will not suffer the righteous to be moved."

A leading businessman in a great city took his life, and the official record of the suicide was: "Reason: melancholy." He was a very wealthy man and was happily married, but his wealth, his social relations failed to quiet his soul. Life had no meaning or purpose because he knew not God.

The sacred writer gives the only panacea for "disquietude." "Hope thou in God." Faith in God will drive the tears from the eyes, melancholy from the mind, and bitterness from the heart.—Oliver G. Wilson in *The Wesleyan Methodist*

Prayer for Unforgiveness

"* * * It is time we learned to pray for unforgiveness. The greatest hope remaining for the nations is that their guilt will goad them to a new allegiance to their higher aims, that they may solve their problems not in terms of national interest (that same old transgression of the moral law of nations which has brought disaster piled upon disaster) but in terms of world community. Otherwise there will be no forgiveness, no evasion of penalty, no escape.

I want to bring this thought down to the individual, too. I am not attempting to expound it exhaustively. It has too many applications. I merely want to leave it as a troublesome thought in your minds, one you will have to work out for yourselves, and if the demands it makes upon you are as heavy as it makes upon me I can offer you a little (but not too much) sympathy. This is the level mankind of this age must reach—the level where it asks not for escape, not for solace, but for unforgiveness; the level where it is ready to bear the guilt until the cause of

guilt has been removed.

* * *

It is well that every one of us should feel the guilt of what he owes to others, to those who bear the heavier burdens or suffer the weightier oppressions or, on our behalf, accept the greater risks.

It is well for me, when I see the Washington slums in which my Negro fellow citizens must live, that I feel a sense of guilt when I return to this lovely church, or to the comfortable house in which I live. It is well for me if I pray God not to forgive me—never to forgive me—until I have done all one man can do to change such evils. It is the same with every other claim upon my conscience, claims near, claims far. Believe me, dear friend, it is also well for you.

Unless you wish to be a spiritual imposter, relying upon a fraudulent conscience, and begging for what you do not deserve; unless you wish to be forever tormented and uneasy, repressing the truth you do not dare to face; unless you wish to lose your peace of mind, to lose it and deserve to lose it, your feeling of guilt is your hope and promise, God's gift for the true salvation of your soul.—A. Powell Davies in *The Faith of an Unrepentant Liberal;* The Beacon Press.

BOOKISH BREVITIES

North America, and the Dominion of Canada in particular, is all the richer because of a newly arrived resident and preacher. When Dr. John Short became minister of St. George's United Church, Toronto, one of the Old World's greatest preachers transferred his theatre of spiritual and sermonic operations to the New and his latest book, *Triumphant Believing*, affords a happy introduction to the Dominion and the States. The theme of this significant book, at once a work of homiletic art and far-visioned spirituality, is to be found in the anonymous quotation:

The day is past for clever doubting,
The time has come for triumphant believing.

It is with enthusiasm that I commend *Triumphant Believing* (Charles Scribner's Sons; $2.50). * * * Volume two of Julius A. Bewer's critical commentary on *The Book of Jeremiah* follows volume one with sustained success. It is a critical yet self-explanatory commentary whose treasures of scholarship and insight are open to all intelligent readers (Harper and Brothers; $.75). * * * *Immoral Earnings* is the title of a book which will be of particular interest to social workers, clergymen, teachers and members of the legal professions. By immoral earnings is meant the lucrative income enjoyed by a very considerable number of men in (as it would seem) many countries who live upon the earnings of prostitutes. Most interesting and most revealing is the transcript of a lengthy court trial involving one of these men—a Mr. Messina in His Majesty's Court in London. Particular legal as well as moral interest is suggested because of the relative rarity of such trials either in England or in America (M. H. Publications, Ltd., London; 16s). The author of the very unusual book is Rhoda Lee Finmore.

Ministerial Oddities

(From page 43)

he was never better pleased with a sermon in his life.

* * *

The story is told of the famous Newman Hall, the author of a vastly popular pamphlet, *Come to Jesus*, who, engaging in a controversy with a brother minister, wrote a violent pamphlet against him. He showed the manuscript to Spurgeon, who declared it was excellent, and the victim deserved it. But, he said, he would like to make a suggestion as to the title. "Why not call it *Go to the Devil*, by the author of *Come to Jesus?*" Newman Hall looked at him for a moment and then tore the manuscript to pieces.

* * *

Rev. Jack Singleton told a story about Dr. Temple when he was Archbishop of York. One day Dr. Temple asked Mr. Singleton to stay a night at Bishopthorpe, and he gave up the whole of the evening to conversation with his guest. Not wanting to say "Your Grace," at the end of every sentence, Singleton asked what one called an archbishop in private. Dr. Temple put his arm round the shoulder of his visitor, and replied with a smile, "Call me Billy!"

* * *

Bishop John W. Colenso was a pioneer in higher criticism. He aroused much opposition. It is said that when he landed at Durban, on his return from England, all the flags in the port were at half-mast. His friends heard whispers of lynching, and hastened to meet him.

He was warned not to hold services at his own church of St. Paul's, but he did so. The only demonstration was when Sir Walter Peace, on the bishop entering the pulpit, started to walk out of the church. In opening the pew door he dropped his hat and walking stick. Amid the clatter, the bishop gave out his text, "Peace, be still." The astonished Peace, hit as it were between the eyes, sank back into his seat and remained there.

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A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel†

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

NOTHING LIKE A HOUSE-TRAILER

Keep 'em Rolling

*by John and Patty Sando**

"WHERE are you going on vacation?," the question was asked when a group of ministers and their wives met for a monthly social time. We sat back and smiled at the following conversation that came as a result.

"A week at the shore is all that we can afford. Then we stay home."

"There's no vacation in a parsonage—one is always on call!"

"I like the mountains, but my wife likes the ocean."

"I like to rough it and Jane wants to be dressed up, which means packing, pressing, and all that business."

"Well," Jane retorted, "a tent in a heavy northeastern storm for a week is no fun. Everything and everybody gets wet."

"If only we could have a little place in the country like some of our parishioners do! But even if we could afford it, we might move to another church hundreds of miles away, and we'd be stuck with real estate."

"One of our members loaned us their cottage, but I was so afraid of the gasoline stove, and of what the children might do to spoil the place, that I came home a nervous wreck."

"Frankly, my choice is a conference, but the living is much too high for our family of five."

"We really enjoy the chance to visit our friends and relatives, but when our gang arrives at the average home of today, we can feel the seams bursting!"

THE SANDOS EN ROUTE

Suddenly the attention of the group focused on us. We were unusually quiet.

"Say, what are you two sitting there smiling so smugly about?"

"Well, we have everything on our vacations that you have talked about."

"That's impossible! How come?"

"We have a house trailer, a cottage on wheels, and our living costs us no more than when we are at home. It takes us to the mountains and the shore; we can visit old friends and relatives sure of a welcome, as we carry our own 'bed and board' with us; we can go to a dress-up conference sure that our best clothes taken from one of our big closets will not need pressing, but we can also thrill at the Northern lights as we sit in our warmest jackets and jeans in the wilds of the Canadian National Forests."

"Can you really live comfortably in a trailer?"

"It's a wonderfully carefree way to live, especially after all the chores most of us here have in the big homes the church provides. We can be warm and dry in the worst northeaster, as we have an oil-burner, yet because of the thick insulation we are cooler in than out in the heat of the sun at the ocean. Our little home (probably the only kind we'll ever own) is completely furnished, with a modern living-dining room, a housewife's dream of a kitchen where everything is at one's finger tips, and a separate bedroom with a full sized innerspring bed and mattress. With eight windows, two doors and two roof ventilators, all screened, we can always find a breeze. With electricity, we can use a fan, radio, shaver, and toaster as well as any other extras we care to take with us. Twelve closets and cabinets and a refrigerator give us more storage space than we ever use. For our cooking we have safe bottled gas, and running water in our stainless steel sink is a great joy after fooling with buckets in a tent. We can clean up our vacation home in a few minutes."

"How can you pull all that with you? Isn't it a job?"

"We found out after the first day that the trailer will go anywhere the car goes. We've pulled it through heavy New York traffic, over high mountains or on backwoods trails."

"Isn't the cost prohibitive?"

"If you'd call a local dealer about a small second-hand one that you could enjoy fixing up as we did, you'd be surprised at how soon your vacation savings would pay for it. Then the very best part is that it is a little something that is all your very own, to do with as you please, a feeling that minister's families seldom have."

"What do you do with it when you are not traveling?"

"We have ours now at a friend's farm, only three miles away, in a hilltop orchard overlooking a stream. It is wonderful how relaxed just an hour or two out there makes us feel, and how quickly it revives us spiritually."

"But I've read about trailer people lately. Aren't they—well—you know what one hears about them?"

"Our trailer friends have been one of our greatest joys. Generally, they are the most helpful, friendly folk one can find anywhere. The correspondence we carry on with them includes other ministers from all over the States and Canada, teachers, lawyers, and big businessmen. And our children have enjoyed making new friends at places where they are not preacher's kids, but can be themselves."

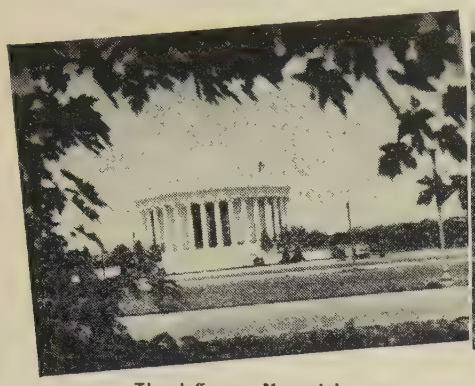
"I guess the children really would like it."

"Sometime we must tell you the story of how our Sue had her picture

†Route 2, Georgetown, Texas.

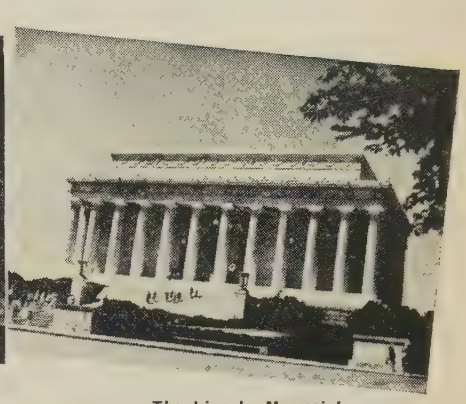
*The Reverend and Mrs. John Henry Sando, Second Evangelical and Reformed Church, Reading, Pennsylvania.

WORSHIP WITH US AT THESE SHRINES



The Jefferson Memorial

The Washington Monument



The Lincoln Memorial

"THIS NATION UNDER GOD"

IN THE summer of 1951 several hundred sincere Christian men and women journeyed from all parts of the country to Washington, D. C., to renew their convictions that this nation, in its origins, is definitely religious. Through participation in this pilgrimage, they visited Washington's historic shrines, libraries, memorials and churches. They paid tribute to those great statesmen who were responsible for "this nation under God."

A second pilgrimage was made in the summer of 1952. Many who had attended the first pilgrimage came again. Others were newcomers inspired by the idea of associating with kindred souls in the nation's capitol. During each pilgrimage one evening was given to **Church Management,** where at a dinner event two churchmen for the year were properly recognized.

More and more people are becoming interested. We are confident that this will be a permanent movement. The result is the creation of "The Washington Pilgrimage, Inc.," a non-profit organization which will continue to sponsor and arrange these pilgrimages.

But this can never be a great mass movement. Hotel facilities in Washington are limited; the group must be transported by busses from program to program. However, we are eager to provide an opportunity for interested churches to send guests who for three days will be enthused and inspired by this great idea.

Doubtless, there is someone in your church who should attend—a man and wife, a Sunday School superintendent or a faithful teacher. The reports they will bring back to your church will give your members a new conception of the importance of religion in our American democracy. Why not make this possible by planning and reserving a membership for this event. Some organization in your church will be glad to pay the expense **which will not be great.**

The 1953 Pilgrimage will be held on Thursday, Friday, Saturday and Sunday, April 30, May 1, 2 and 3. Want more information? Use coupon below.

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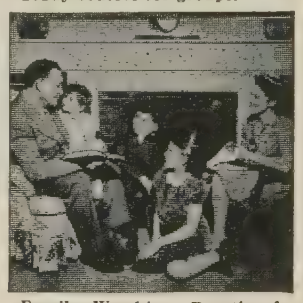

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in the Toronto paper when we all attended the World Conference on Christian Education, and of the snapshot we have of four wild black bears eating right in front of Eddie, and of an African Chieftain's son, from whom we have just heard, who is one of fifty children—but we'll wait for another time. Perhaps the most rewarding thing about our trailer is what it does to our family as a whole, the spirit of unity it gives us to be together for a whole month when so many varied interests separate us throughout the year, the joy we share in all working on it, and the dreaming we do all year in planning for our next trip. But it's getting late and we must be rolling along."

WOMEN MINISTERS GETTING BETTER SERVICE

Spring Arbor, Michigan—A woman has to be "twice as good as a man to get anywhere in the ministry," delegates to the 33rd annual assembly of the American Association of Women Ministers were told here.

Dr. Hilda Ives of Portland, Maine, said that women can render "more than 95 per cent of the services required of men in the ministry" but that ordained women are "denied equal opportunity" to perform these services.

She added, however, that "this caveman-age relic of male superiority, like many other evils, is slowly disappearing" and she expects an increasing "appreciation of the spiritual contribution women can make as ordained ministers."

Dr. Ives' statements were made at a session which considered the work of the association's committee on the ecclesiastical status of women.

At the session, Dr. Hazel E. Foster of Atlanta, Georgia, chairman of the committee since 1934, said that the outlook for women ministers is encouraging and that, while recognition will come slowly, she believes progress is being made.

She reported that 3,763 of the country's 281,000 ordained ministers in 1951 were women and that the percentage of women among the active ministers (2,437 out of 166,891) was slightly higher.

Speakers urged the thirty-three delegates, four of whom were accompanied to the assembly by their minister-husbands, to keep in mind the Assembly of the World Council of Churches to be held at Evanston, Illinois, in 1954. A report will be made there on the results of a three-year, fifty-nation study of the place of women in the church.

In one of the assembly's principal addresss, Dr. Ives, lecturer and a founder of the New England Town and County Church Commission, called for the building of rural churches on an interdenominational basis. Citing her studies of Protestantism in rural New England, she said that the average country community is unable to properly support more than one church.

"When such a community tries to maintain two or three churches," Dr. Ives said, "the financial burden of keeping the building in repair is too great, Sunday schools are not large enough to be effective and no one church has enough good singers for a choir."

She said that agriculture is "the greatest industry in the world" and warned that rural areas must be kept the basis of democracy or "our nation will go the way of Greece and Rome." She challenged the church to "bring the power of the living Christ into the area that feeds the world."

Ordained after she was over 40, Dr. Ives is the mother of five and has 18 grandchildren.

Clara V. Gibbs of Kalamazoo, Michigan, president of the association, told the assembly that the Biblical exhortation, "Rise up, up, ye women that are at ease," was a challenge calling women into the work of the world.

Clara C. Wood of Missoula, Montana, vice president, reported on an association project that helps young women get practical experience enabling them to judge their own fitness for the ministry.—RNS

AN EASTER SERMON IN SEPTEMBER

The Resurrection Era

*A Sermon by Arthur A. Wahmann**

Remember Jesus Christ, risen from the dead.—II Timothy 2:8 (R.S.V.).

IT has been announced that this morning I am to preach an Easter sermon. Actually, what I have to say is as appropriate for a Sunday in September as for Easter Day. In the Early Church Easter sermons were preached throughout the year. For the one tremendous truth which filled the lives of the earliest Christians, pulsing through all they thought and said and did, was the fact of the resurrection.

This divine event was not for them an epilogue to the gospel; rather, it was the genius of the grand and transforming tidings they were proclaiming to the world. The resurrection held so great a sway over the first Christians that they changed their Sabbath from the last day of the week, which had been observed all through the centuries of Hebrew history, and began worshipping on the first day of the week. They called it the Lord's Day, a weekly anniversary of the Easter victory. Every time their Sabbath arrived in the calendar of the days it seemed to say, "Remember Jesus Christ, risen from the dead."

This morning we are remembering Jesus Christ, risen from the dead. I wish we might call to mind the significance of the event. It was because the resurrection had accomplished certain results that it was so pivotal in the church's consciousness. What had it done?

By way of summary, we might say that the resurrection had ushered in a new age. The emptying of the tomb had created a new dimension for human existence. The Kingdom of God was now in operation. To be sure, other events were also part of the inaugural proceedings of the heavenly rule: the birth at Bethlehem, the announcement at the Jordan, the agony of Calvary. But the resurrection was the crucial event which like a blare of trumpets heralded the King. It is also true that the Early Church understood the complete submission of all created things to Christ's will as a future event. Yet, the interim period in which the first Christians were living, they understood as a foreshadowing of the fulfillment of eternity, bearing some of the eternal characteristics.

I wish we might try to grasp this viewpoint which is so alien to modern secular thought. Many present day Christians do not appreciate the significance of the era which the resurrection inaugurated. For New Testament Christians the universe was different on Easter morning than it had been the day before. Materially, it looked the same—the constellations moved across the sky as in the centuries past, the rain fell and the crops grew. Yet spiritually, it was different and the heart of the universe is spiritual. The late physicist, Sir James Jeans, reflected this view when he declared that the universe begins to look more like a great thought than a great machine. To use that figure then, at the resurrection, God, the Thinker-behind-the-thought, acted creatively and redemptively. And his activity affected all beings. The first Christians believed that the event of Easter morning could be compared only with what God had done at the creation. This was a new creation, hence, they called Christ the second Adam. "The first Adam was made a living soul; the second Adam a lifegiving spirit."

So a new dimension had been disclosed for human existence. To use Paul's word in Colossians 1:13, God had delivered men "from the dominion of darkness and transferred us to the kingdom of his beloved Son." Consequently, life was different for the first believers. Every problem confronting them, every obligation placed upon them, every pleasure delighting them, every disappointment confusing them was referred to this new frame of reference. They were now living in a new age—an age of hope, joy and fulfillment. No wonder they wanted to be reminded of it often and that on every Sabbath they remembered Jesus Christ, risen from the dead.

Consider now a few of the characteristics of the era the resurrection ushered in—the age in which we live, these years of our Lord.

I

It is an age in which Christ's power triumphs over evil. It doesn't take profound observation to realize that hu-

*Minister, Church of the Messiah (Presbyterian), Paterson, New Jersey.

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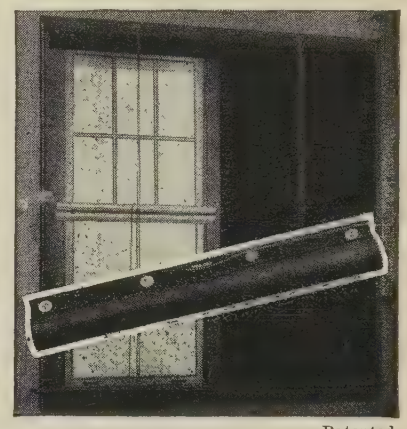

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man life is an arena where good and evil, light and darkness battle one another. What has always troubled the race is the outcome of the struggle. Will evil gain the ascendancy? Or will it be goodness? Mankind has asked this question through the generations. The non-Christians of our day still ask it. Philip Barry, in a novel, *War in Heaven*, poses the possibility that the devil has actually conquered the world. Long ago he vanquished God but to better discredit his ancient Enemy, he has kept the news from mankind. One day the devil will disclose his lordship.

And so life seems at times—even momentarily to some Christians as they stagger under the blow of some hardship or sit confused in the midst of bereavement. That's why it's so essential that we remember Jesus Christ, for the resurrection contains the answer to the race's age-long query. As Paul came to understand it, Jesus Christ was "installed as Son of God with power . . . when he was raised from the dead." That power gave him dominion over the forces of darkness vindicating his love and foreshadowing evil's doom. As long as history lasts, evil will linger, testing men's souls, but its force has already been dissipated.

We are given to understand that through our relationship to the triumphant Christ we begin sharing his power over evil. Of course trouble and hardship will overtake us. Of course there will be occasions when we are hurt by the selfishness, or even the downright cruelty of others. But these experiences need not crush our soul. So many shining incidents during the recent war years attest this truth. I heard of one German mother of six children who, during the Nazi tyranny, felt it her Christian duty to harbor hunted Jews. Eventually, one evening the secret police arrived and took her off. She was thrown into an enormous pitch-dark auto van crowded with sobbing victims. They knew where they were headed—some concentration camp where there might be torture and death. Once the van stopped and a beam of light coming in through a crack shed a narrow strip of brightness on the opposite wall. The Christian mother had been working with a crayon pencil when the police arrived and still clutched a broken bit of it in her clenched hand. Quickly, she wrote in the strip of light three words which, for the time at least, made the sobbing cease: "Jesus is victor."

Because Jesus is victor, triumphant over evil's worst designs, we, through him, can endure whatever we are called upon to bear.

II

As we read the New Testament we become aware of another characteristic of the age which the resurrection ushered in. *It is an age in which Christians enjoy the companionship of their Lord.* Indeed, this is one of the unique attributes of Christianity. Its true followers have as an ever-present possession the actual company of the God they worship. If you would understand the decisive difference which the abiding spirit of Christ made in men's outlook, just consider the prevailing religious conception before Christ came. Professor C. H. Dodd, who knows the world of the first century so well, has pointed out that the pagan mind was haunted by fatalism. A man's fate was controlled by the stars. Of course there was no place for a divine-human fellowship in such a philosophy. We are likely to forget that even the Hebrew faith, the religion of the Pharisees, was dry and desolate. The Pharisaic God was an absentee ruler who had created the world, had intervened in the remote past, and would once more intervene in judgment at some future time. But as for the present, it was never dreamed that God could become the companion of life's common way. Christ came into an intolerably lonely world, therefore, and the good news was that he had come to dwell with man forever.

Now this spiritual fellowship which Christians began having with their Master after the resurrection takes various forms, according to the individual's personal needs and temperament. Christ bursts in upon some men's consciousness in a vivid manner as with Saul on the Damascus road, or Samuel Rutherford, the Scottish covenanter, who could write from prison that Jesus Christ had come into his room making every damp stone flash like a ruby. That's how vivid a sense of Christ's presence some have had.

Most people, however, are not of such a mystical temperament. Christ's presence can still be helpful and real. See. He permeates the very air the Christian breathes. As Deismann, a leading New Testament scholar, points out, this is part of the meaning of the Pauline phrase, "in Christ." It has almost a physical connotation. To be "in Christ" means, among other things, to be conscious of dwelling in a universe which he sustains. It can be said of Christ as Paul said of the Father, in him we live and move, and have our being. Many good Christians enjoy no more of a dramatic experience of Christ's presence than they do of the air they breathe. They are busy trying to do

(Turn to page 55)

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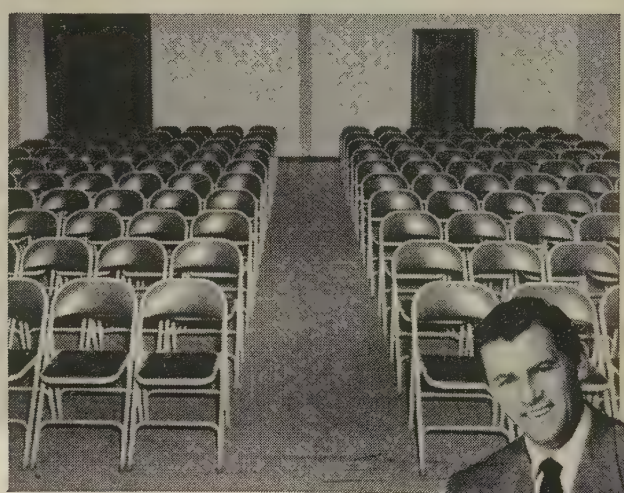

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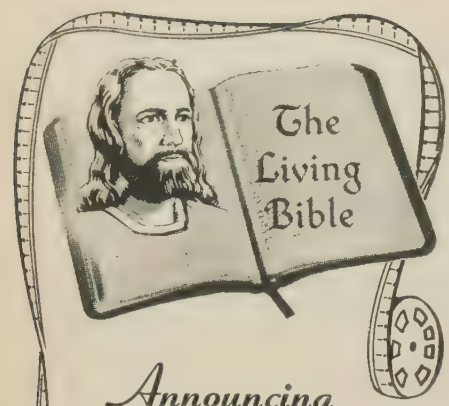

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Biographical Sermon for September

Sir Walter Scott—Poet and Novelist

by Thomas H. Warner

When he hath tried me, I shall come forth as gold.—Job 23:10.

SIR WALTER SCOTT was born August 15, 1771. He died September 21, 1832. He was sickly as a child, but became stronger as he approached manhood. He studied for the bar but poetry and romance fascinated him.

At about the age of fifteen Scott entered the office of his father, who held several public offices including that of sheriff of Selkirkshire.

It is said that Scott's mother was a small, plain, well-educated woman, of excellent sense, very charitable and a great lover of poetry and painting. On the whole she was a superior woman.

In 1802 Scott began the first of his two long poems, *The Lay of the Last Minstrel.* The first of his novels, *Waverly,* was published in 1811. It took the world by storm. His novels won him lasting fame.

Lockhart, a biographer of Scott, was assisting at a party held in a house facing the room where Scott was writing. One of the company said he could endure it no longer. What he had been enduring was the shadow of a hand, moving hour after hour, with rhythmic regularity and piling up sheet after sheet of manuscript.

"I have been watching it," he said, "it fascinates the eye, it never stops. Page after page is thrown on that heap of manuscript and still it goes on unwearied, and so it will be till the candles are brought in and God knows how long after that. It is the same every night." Lockhart suggested that it was probably some stupid engrossing clerk. "No," said the host, "I well know whose hand it is. It is Walter Scott's." It was thus that *Waverly* was written.

Scott entered into a secret partnership in a publishing house. This led to his financial ruin and his early death. He toiled incessantly to pay his debts. Eventually they were cleared but not until after his death.

A writer says: "Had not disaster overtaken Sir Walter Scott in the fullness of his fame and shattered his fortunes in the very moment of their completion, it is questionable whether the world would ever have known the true greatness of Scott. His works had revealed the greatness of his genius, adversity revealed the greatness of his character."

Scott wrote: "There is, I know not why, something peculiarly pleasing to the imagination in contemplating the Queen of Night when she is wading, as the expression is, among the vapors which she has not the power to dispel, and which on their side are unable entirely to quench her lustre. It is the striking image of patient virtue pursuing her path through good report and bad report, having excellence in herself which ought to command all admiration, but bedimmed in the eyes of the world by suffering, by misfortune, by calumny."

"There are those to whom a sense of religion has come in storm and tempest," wrote Scott, "and there are those whom it has summoned amid scenes of revelry and idle vanity, and there are those who have heard its 'still small voice' amid rural leisure and placid contentment. But perhaps the knowledge which cometh not to err is frequently impressed upon the mind during seasons of affliction, and tears are the softening showers which cause the seed of heaven to spring and take root in the human heart."

When he was dying, Scott expressed a wish to have something read to him. On being asked what book he would like, "Need you ask," he replied, "there is but one." The Bible was brought and the fourteenth chapter of John was read. "Well, this is a great comfort," he remarked as Lockhart closed the book, "I have followed you distinctly and I feel as if I were yet to be myself again."

A writer commented: "In the room where this incident occurred there were nearly 20,000 volumes, all carefully classified and regularly arranged in cases round the walls, choice and costly works, in the richest bindings and many of them gifts from the most illustrious men and authors of the time. Surrounded by such a great collection of books, representing all that was most interesting in literature, Sir Walter felt that for him at least there was but one. As the days went slowly past, and as his weakness increased, the Bible was the only book through the reading of which he derived either inward strength or consolation.

"The last scenes in the life of Scott are unsurpassed by anything in literature for grandeur and pathos. They

still live before the students of literature and they serve to reveal the true greatness of Scott. The picture of Scott fighting down decay, and dying fighting, is a memorable and unforgettable one. He met his end with perfect calmness. His last words to his children were tinged with the spirit of a true and noble piety. So, amid the mourning of the world, Scott passed away, having fought a good fight and won the victory."

Tom Purdie was Scott's attendant. One day he said to him, "Them are fine novels of yours, Sir Walter, they are just invaluable to me." "I am very glad to hear it, Tom, very glad indeed," responded Scott. "Yes, sir," said Tom in explanation, "you see, when I've been out all day hard at work and come home very tired, I can't sleep. Then I take up one o' your novels and I'm asleep directly!"

The Resurrection Era

(From page 52)

his will in business, family and community as the Scriptures seem to indicate it. Nevertheless, as they pause daily in prayer they understand that he has been with them all the while and that any stamina and peace they might have had was the gift of his companionship.

III

Yet another significance of the new era the resurrection inaugurated. *It is an age in which death has lost its sting and the grave its victory.* We mention this point last because an interest in personal survival did not occupy the place of concern among the early Christians it has for us. Possibly, this was because death posed no great problem for them. The sort of friendship which they had with one another and with Christ would, of course, endure forever. They believed a greater change took place in the total personality when they entered Christ's fellowship than would occur in that crisis known as death. Thus, when death confronted them they recognized its true function. Because flesh and blood cannot inherit the kingdom, death is the means whereby "this mortal puts on immortality."

There is at the climax of *Moby Dick* an incident which parables death's true function in God's world. When one of the native harpooners aboard the whaler was gravely ill he had requested the ship's carpenter to make him a coffin in the form of a small canoe. But the harpooner recovered and never needed his floating coffin. Subsequently, when the ship's regulation life buoy, a long slender cask, was lost, the na-

(Turn to page 59)

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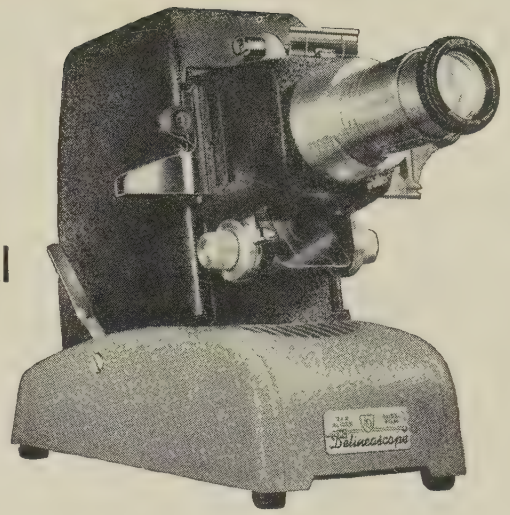

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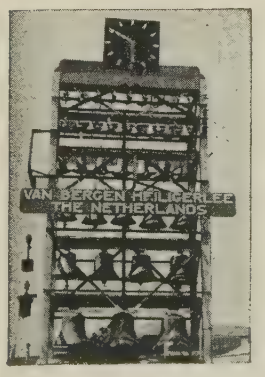

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"Observer" Goes to an Auction

NOTHING particularly strange or startling about that; nor, it would seem, is there anything which would warrant a story about it in *Church Management*. In fact, it might seem rather far removed from the field and purposes of this magazine.

But this auction was "different." It was a

CHURCH AUCTION!

Therefore the Observer considered it quite within his province to attend—in fact, almost a "Must" in a busy vacation schedule. Because, in the course of several decades of church experiences and observations, this was something entirely new. He had, of course, heard of that ancient institution, the "Box Social" at which, frequently in a church, a gaily decorated box of luncheon is auctioned off to one of the men present, who thereby acquires the privilege of sharing his purchased lunch with the blushing maiden who had prepared that particular box. An "auction"—of a sort. But never before this past summer had Observer even heard of, much less attended, a real Church Auction, at which, for the benefit of the church's finances, all sorts and kinds of objects are actually auctioned off by a professional auctioneer, with all the paraphernalia of a farm or household auction.

This one, which the Observer attended was the second installment—the first one, which had begun at ten o'clock in the morning, and had lasted till nine-thirty that evening, had occurred just a few days before his arrival in the town. But the town was still talking about it—and plenty! Installment number two was announced for a day shortly after his arrival, and Observer immediately made up his mind to observe this new kind of "church work."

A little advance investigation revealed the fact that this particular church—a good-sized, prosperous one in a good town—had concluded that it needed a new meeting-house. They found, like many other churches, that a new building, even on a smaller scale than the present one, was going to cost a pretty large sum of money. So somebody proposed an AUCTION, and that a certain professional auctioneer, who had a crowd-drawing reputation throughout all that region, should be secured for the job.

So a letter sent out to all the church members and a story in the local and the neighboring newspapers invited all and sundry to scour their attics (they still have such things in that region), and their sheds and barn-lofts for objects of any size, sort and sanctity (or lack of it) and bring it to the church on the announced day.

Anybody who was not a church member, but only a "well-wisher" might, if he so desired, tag his article with the stipulation that he was not giving it outright, but expected to receive fifty per cent of whatever it brought. (The church was welcome to the other fifty!)

Of course there was plenty of advertising, this particular church being one of the best-known ones in all that section of the country. And all the "antiquers" and "anti-que fans" for miles around put that date down on their calendars.

The attic-scouring, and loft-scouring was so thoroughly done by townsfolk as well as church-folk that in spite of the auctioneer's strenuous efforts to catch up with himself through all the eleven hours (minus some short pauses for dinner and supper) from 10 a. m. to 9:30 p. m., when he stopped (not "finished") on that Auction Day No. 1 there was still on hand, untouched, but ready to be sold, almost a vestry-full of stuff.

And in between the two Auction Days more and more stuff continued to come in.

On the second day, when the Observer arrived a half-hour or so before the proceedings started, that spacious vestry and its adjoining first-floor rooms were literally overflowing with pictures of all sorts and sizes, mirrors, bedsteads, bureaus, tables of every size and description, dishes and glassware in profusion and confusion.

And outside, all over the broad church lawn except where the auctioneer's tent was set up with its folding chairs for the comfort of the all-day-ers; and where the "Ladies' Aid" had their tables of needlework and novelties on one side and of delectable dishes for the hungry on the other, there were more kinds of things to be sold than the visitor even imagined could be dug out of attics even in that region where they still have them.

According to the reports "around town," Day No. 1 had netted the church the surprising sum of about two thousand dollars! Of course, nobody expected Number 2 to bring anywhere near as much, but the same rather general source reported the net proceeds from that second day to be over eleven hundred dollars! And, a "good

(Turn to page 59)

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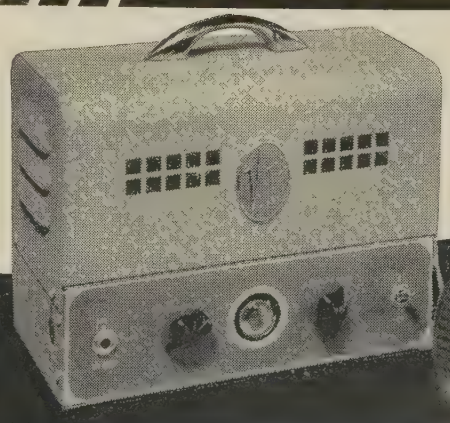

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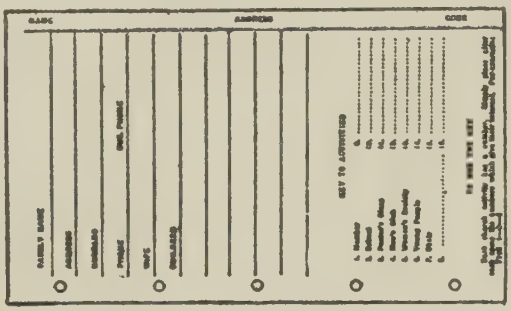

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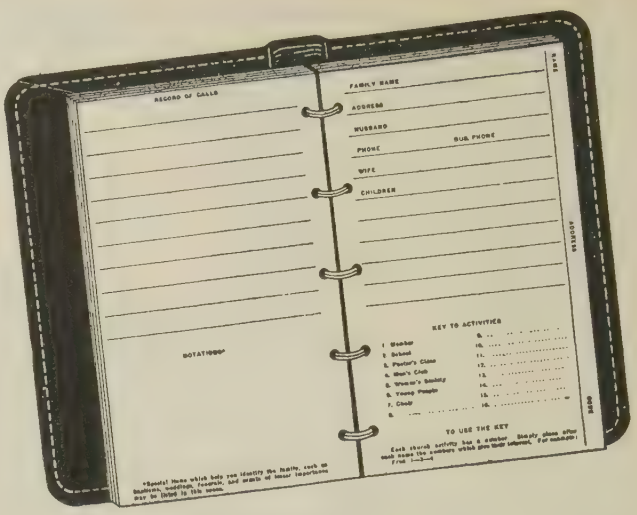

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*by Fred Luchs**

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Failure stalks up and down the walks of our campuses and through the streets and alleys of our communities. Failure is inevitable. It comes to all of us. It may not show itself openly. It hides in the brush for a time, but eventually it comes out and confronts us. Across the campus it goes. It sits next to you. It comes into your home. The place where failure meets us can be either a dead end or an open door. Our text gives us a picture of these two situations:

I will not make of circumstance my
jailer and my fate,
I will step forth to victory through
every failure's gate.

That text informs us that failures give us two choices. Of failures we can make jails and dead-end streets, or we can make of them open doors leading to a new freedom and success.

And now may we introduce two characters who picture these two choices? Jonah pictures the dead-end. Will you recall that he was sent to Nineveh to proclaim the bad news, "Nineveh is doomed?" First, he went reluctantly. But eventually he enjoyed his Cassandra mission. But his plans ran amuck, for Scripture tells us: "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." But it displeased Jonah exceedingly that the city was not destroyed, and he was very angry. He went out on a hill and lamented, "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." He had failed. He had come to a dead end. He could go no further. He lay down on the bank and began to weep. Many of us know that role because we have played it ourselves. Jonah lamented on that dead-end street. There on the hill overlooking the city he lay in a temper tantrum: "O Lord, better were it for me to die than to live."

Now in contrast look at this open gate experience of Paul's. In his missionary yearnings he desired to go into Bithynia. He always had wanted to

(Turn to page 60)

*Minister, United Church, Los Alamos, New Mexico.

"Observer" Goes to an Auction

(From page 56)

time was had by all."

In conversation with a townsman whose church affiliation is with a church in another community, connected with a denomination famous for its remarkably high per capita giving, especially for missions, Observer was somewhat surprised to find that this quite strict denominational group had recently tried this method of raising some money for a special project. In one evening, with very little advertising and no such prominent professional assistance as the "big church" had had, they had netted five hundred dollars. He mentioned the emphasis of his denomination of straight "giving," and concluded that the giving of what had been stored away in their attics as family heirlooms, etc., was as truly "giving" as taking money out of the weekly pay envelope!

No Attics?

Of course, for those poor unfortunates who are so modern as to have no attics, and few or no heirlooms, this church auction method of raising money for the church is probably impracticable, if not impossible. But it would seem that it can be done and is being done with significant success in some areas.

One of the interesting side-issues about it is the fact that it offers a quite novel and different sort of "church work" to both men and women who want to do something for their church, but to whom singing in the choir, or ushering, or "deaconing" do not seem attractive or practicable. Of course, in this case, the auction was big enough to require the services of the professional auctioneer's eight or ten assistants and clerks. But in addition, there seemed to be a goodly number of volunteers, folks of the local church, who had brought their own contributions and in addition were interested enough to lend a helping hand at "rustling" furniture, selling aprons, towels, and embroidery, and dishing out hot dogs and ice cream cones.

Perhaps, just maybe, though this was not a church service, the church auction was the church in service of an unusual sort.

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The Resurrection Era

(From page 55)

tive suggested using his coffin in its place. So, after some objection, it was rigged up on the buoy's spring. In the final chapter when the White Whale sank the ship with all hands aboard, Ishmael, the narrator, was left floating on the margin of the vortex created by the sinking vessel. Suddenly, as he was sucked toward the subsiding vortex the coffin-life buoy shot upwards from the ocean depths, the spring having been released by the water's pressure. Ishmael's life was saved by a coffin.

It is a parable of death's true function. What seems certain to bear us to extinction, the decay of the body, has become through God's power and love the means of preserving our soul. Every coffin is, in effect, a life preserver. So it has been that through the years, Christians with a vital knowledge of the resurection's power, have faced death as one martyr met it, saying, "This is the day which the Lord hath made. We will rejoice and be glad in it."

And all these convictions were the result of the resurrection. It is not strange then that it should have so gripped the lives of the first Christians, prompting them to celebrate it every week. We would do well to recall the significance of Sunday every time it comes around. As we remember Jesus Christ, risen from the dead, the benefits of that divine event will encourage and strengthen us along our way.

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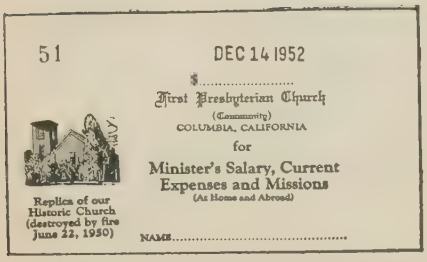

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Dead-End Streets or Open Doors

(From page 58)

go there; as a child he may have dreamed of visiting there. But fate gave him a red light. Scripture tells that the spirit would not permit him to go into Bithynia. Maybe the Bithynians would not listen to this strange new doctrine. Maybe the climate there aggravated his physical ailment, that thorn in the flesh of which he speaks. Maybe the time was not ripe. Poor Paul! He had come to a dead-end street. He wanted to go to Bithynia and he failed. He did not lie on the bank and cry, "Better for me to die than to live." He went down to Troas, and here occurred the first great miracle of the early church. Christianity leaped from Asia into Europe. Foreign missions had begun. In Troas Paul had a vision of the potential outreach of the Christian gospel. What happened there, Paul? Tell us for yourself. "Why a vision appeared to me in the night: There stood a man of Macedonia and prayed saying, 'Come over into Macedonia and help us.' And after we had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord has called us for to preach the gospel unto them." Thus began the influx of Christianity into Europe and into America. We meet here today because a young teacher nineteen hundred years ago took a failure which was a dead-end, and out of it made an open door. But for that miracle and similar miracles we in America might be worshiping the trees or the sun. Jonah and Paul have shown us what to do with failure. They stand like mirrors in which we see the reactions of people who fail.

In the first place when failure knocks at our door it can lead to a dead end, self-pity, or it can lead to an open door, service to others. Self-pity, that emotional luxury in which none of us can afford to indulge! How many of us say with John Keats, "If I stub my toe, in five minutes it becomes a theme for Sophocles." Sophocles treated only the major themes. John Keats was speaking for many of us; pointing out that we make of our little failures great problems. Self-pity is a monster which irritates our failures. It enlarges them, making of our petty annoyances gigantic problems. It transforms our molehills into mountains. Emotionally we rub a bad experience until it festers and becomes a boil. Our little failures, through self-pity, became dead ends. When a man indulges in self-pity, he has come to a dead end. During World War I a group of men and women from the southern mountains moved into a northern community. They named their village "Pity Me," because of their unfortunate experiences. The years passed but not the name. The name remained. The mood hung on like a barnacle. It sucked life blood out of their community. Ghosts roamed the highways keeping the people in bondage.

In contrast think of that group which landed on our New England shores more than three hundred years ago. After a trip of hardship and trial did they name the new landing point "Pity Me"? Listen to a letter from that day.

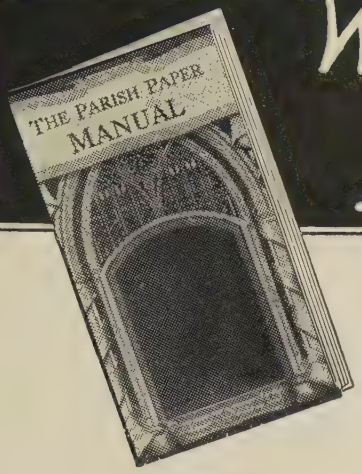
Being thus arrived in a good harbor and brought safe to land, they fell upon their knees and blessed the God of Heaven, who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, — But the Lord is never wanting unto his in their greatest needs; let his holy name have all the praise. . . . But that which was most sad and lamentable was, that in two or three months half of their company died, being infected with scurvy and (55) other diseases, which this long voyage and the inaccommodate condition has brought upon them; so that there died sometimes two or three a day . . . and of 100 and odd persons scarce 50 remained and of these in the time of most distress there were but six or seven sound persons, who, to their great commendation be it spoken, spared no pains, night nor day, but with abundance of toil, and hazard of their own health, fetched them wood, made them fires, dressed their meat, made their beds, washed their loathsome clothes, clothed and unclothed them . . . and all this willingly and cheerfully, without any grudging in the least, showing herein their true love unto their friends and brethren . . . and what I have said of these I may say of others who died in this general visitation, and others yet living, that while they had health, yea, or any strength continuing they were not wanting to any that had need of them.

Failure can be an open door leading to service. Again, when failure knocks at our home it may be a dead end—decay, or an open door—growth. Listen to a victim: "The world is against me. I never get a fair deal. Somebody else always gets all the breaks. Everything in life is a matter of pull and knowing the right people. There's no use to plug. What did all my efforts get me?" This person has come to a dead end and has stopped growing.

If you list America's five greatest preachers of the past, your conscience, mind, and memory would not let you omit Phillips Brooks, who composed the lines:

O Little Town of Bethlehem, how still
we see thee lie,
Above thy deep and dreamless sleep,
the silent stars go by.

Phillips Brooks failed in a field where many of you are succeeding. He never



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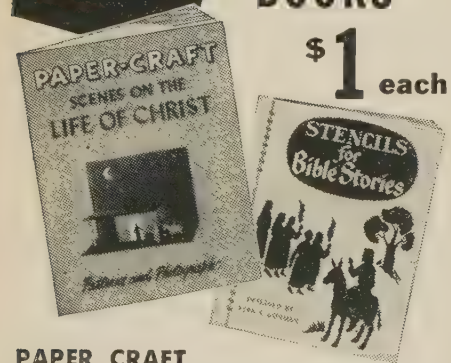

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planned to be a preacher. The goal of his life was to be a teacher. He entered that great profession and failed. The letter he wrote about his pupils has a familiar ring. "They (pupils) are the most disagreeable set of creatures, without exception that I have ever met with . . . I really am ashamed of it, but I am tired, cross and almost dead, so good night." Hardly was the ink dry on that letter when he was dismissed from his position—failure! And again he writes: "I don't know what will become of me, and I don't care much. I shall not study a profession. I wish I were fifteen years old again. Somehow or other I don't seem in the way to come to much now." Young Brooks became so bitter that he even refused to see his best friends. His father gives us a picture of the boy's feelinsg when he wrote, "Phillips will not see anyone now." Decay could have set in. Somewhere on that dead-end street Phillips Brooks found an open door, leading away from possible decay to growth. In his failure Brooks learned how men can suffer. Failure made him a greater preacher, filling him with compassion.

Someone may ask, "But what about the common ordinary run of folks? Phillips Brooks was one of the great men." Well, I'm thinking of a graduate of this university who twenty years ago attempted to teach school. She failed and when the Christmas holidays came, she quit. But somewhere on the dead-end street she found an open door which led her to the mining families of southeastern Ohio. When she went to minister to these people, they were antagonistic to religion and would not let her remain overnight. Today that community "worships" her.

Again, when failure knocks at our door, it can lead to a dead-end fatality or to an open door—opportunity. How many folks can you count who have failed and then quit? I know a school teacher in New York City, who was in line for the highest educational position which a woman could hold in that community. At the last moment political factions ganged against her and she lost. But she lost more than the appointment. She lost her self-respect and confidence. She lost the ethical urge which had taken her into her profession and she quit. She became a fatality of that profession. Where Phillips Brooks found an open door, she found a dead end.

In contrast remember that merchant in a small town who ran for office, and was overwhelmingly defeated. He polled so few votes that he appeared ridiculous in the eyes of his own neighbors, and both his social and business standings were in danger. It's hard to be laughed at, and still hold your ground. But this merchant was a good sport. What is more, he knew the perils of becoming the town joke. So he beat the town to it! The morning after the election he put this sign in his window: "$25 reward for the name of the man who cast that vote for me." Everybody saw it, and everybody laughed. But they laughed with him, and not at him. People came into his store to shake hands and congratulate him on his sense of humor and sportsmanship. The story of the sign went the rounds of the county, and farmers began to drop into his store to trade. If enough people walk into a store, eventually someone buys something. The curious throng began to buy. Thus the merchant turned defeat into a personal triumph by proving that he was the town's best loser. On those dead-end streets he found open doors.

Maybe you have heard of the origin of Ivory Soap. Several years ago a great deal of money was spent by a soap company in scientific research to produce a new brand. Then the day came when the capital investors gathered in the laboratory for the test. The chemist tossed the cake of soap into a tub of water. Something happened which totally disheartened them. The soap floated. The men could think of but one fact. No wise housewife would buy a soap which was so light that it floated! The experimenting had failed and their money was wasted. They were all heartsick except one man who said: "I know. Let's put this soap on the market with the slogan, 'It floats!'" On that dead-end street they found an open door leading to financial success.

A failure which means fatality to some will mean opportunity to others. A failure will send us on to victory. Edwin Markham expressed it more beautifully:

Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.

Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.

When failure knocks at our doors it may mean a dead end—futility, or an open door—hope. When Macbeth saw that the kingdom he hoped to establish was falling down upon his head, futility laid hold on him and he soliloquized:

Tomorrow and tomorrow and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time;

And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more.
Life is a tale told by an idiot
Full of sound and fury signifying nothing.

In contrast remember the sad experiences of Jeremiah. "Then Jeremiah called Baruch; and Baruch wrote on a parchment roll at the dictation of Jeremiah all the words which Jehovah had spoken to him. And Jeremiah commanded Baruch, saying, 'I am prevented from going to the temple of Jehovah. Therefore you go and read in the temple on the fast day the words of Jehovah from the roll which you have written at my dictation. You shall read them to all the people of Judah who have come from their towns. Perhaps they will implore Jehovah's favor and each turn from his evil course; for Jehovah has expressed great anger and wrath against this people. So Baruch did as Jeremiah the prophet commanded him, reading in the temple from the writing the message of Jehovah.

"Then all the nobles sent Jehudi the son of Nethania to Baruch to say: 'Take the roll from which you have read to all the people and come here.' So Baruch took the roll in his hand and went to them. They said to him, 'Sit down now and read it to us.' So Baruch read it to them. But when they had heard all, they turned in alarm to one another and said to Baruch, 'We must surely tell Jehoiakim (the king) all this.' So they asked Baruch, 'Tell us now: how did you write all this?' Baruch answered, 'Jeremiah dictated it all to me and I wrote it down in ink.' Then the nobles said to Baruch, 'Go and hide both yourself and Jeremiah, and let no one know where you are.' But after they had deposited the roll in the room of Elishama, the chancellor, they went to Jehoiakim's apartment, and reported all these facts to him. Then he sent Jehudi to bring the roll, and he brought it out of the room of Elishama the chancellor. And Jehudi read it to him and to all the officials who were in attendance. Now Jehoiakim was sitting in the winter house with a brazier burning before him. When Jehudi had read three or four double columns, Jehoiakim cut it with a paper knife and threw it into the fire that was on the brazier, and the entire roll was burned up. Then Jeremiah took another roll and gave it to Baruch the scribe, who wrote on it at the dictation of Jeremiah all the words of the

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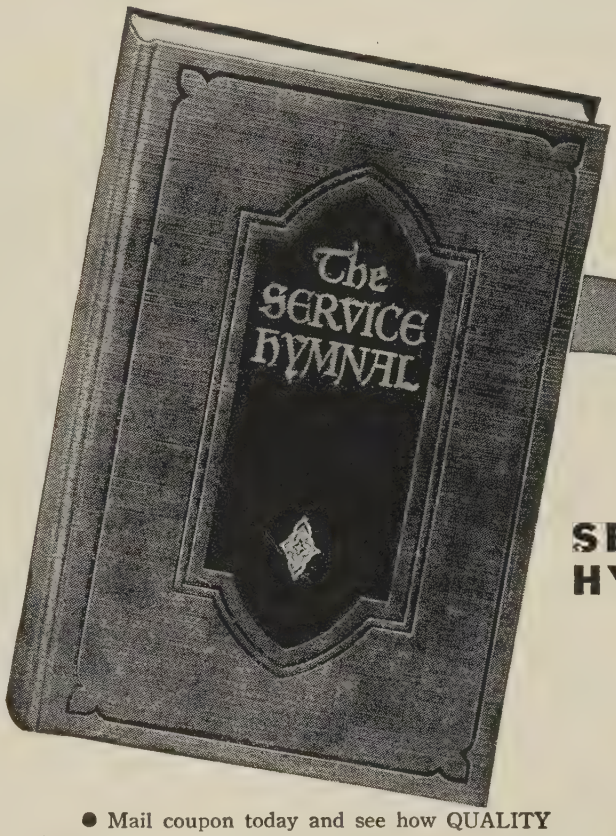

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book which Jehoiakim the ruler of Judah had burned in the fire; and many other similar words were added." All his writing had perished, yet Jeremiah refused to accept his failure as a dead end. He walked through that open door and wrote another book. No futility in his life. Hope walked with him because he believed he had a God-directed work.

The prodigal son had failed. He planned to see and conquer the world. He did not even conquer himself. He had spent all his money. His fortune had melted in his hands. He was a penniless failure. Did he say, "Life is a tale told by an idiot"? No! The story continues, "And when he came to himself, he said, 'I will arise and go to my Father.'" No dead end. He knew as we know that Someone cared.

That's where religion steps in. Where the secular philosophers offer futility—"Tomorrow and tomorrow and tomorrow, Creeps in this petty pace from day to day . . ." religion offers hope. When the Christian meets a dead end, he keeps on walking. He has been steeled in a philosophy which teaches him that God uses failure to make way for victory.

Jesus of Nazareth, you were a failure. Just when you had caught the ear of the populace, just when men began to speak well of you, you failed. You were arrested; you were beaten; you were mocked; you were scorned; your own followers departed you, denied you and deserted you. And then they hanged you on a cross, and you came to your dead end. Those spectators that afternoon all went home. The conclusion had been written. It was all over. Jesus, your life was a dead end. But no! You walked beyond that dead end through the open door of the resurrection. And there lies the central truth of Christianity. The cross is not a dead end, but an open door. Whenever we behold the cross, we know we are seeing a symbol of victory. By the decree of God, there was that divine in Jesus which forbade the cross from remaining a dead end. By the decree of God there is something divine in man which impels him to say in that tragic moment when he arrives at a dead-end street.

I will not make of circumstance my jailer and my fate,
I will step forth to victory, through every failure's gate.

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CHURCHES NEAR BOTTOM OF STEEL ALLOCATION LIST

Washington, D. C. — Religious institutions have been dropped near the bottom of the list for allocations of steel as a result of the two-month steel strike, an announcement by the National Production Authority revealed.

In a move to make up the setback suffered by defense production from the loss of 20,000,000 tons of steel, the NPA has virtually prohibited starts on new construction projects except those directly related to the defense effort.

Before new starts for church buildings of religious institutions can be considered in the final quarter of 1952, NPA said, production schedules of defense, atomic energy, and machine tool programs must be satisfied. In addition, certain defense-supported construction will be given higher priority than churches.

Church construction projects that have already started will be given preferense over brand new projects, particularly where hardship and loss might result from a termination of construction before completion.

Thus, such steel as is granted to church projects probably will go largely to those already under way.

Effects of the steel strike are apparent in construction figures for July prepared by the Departments of Commerce and Labor which estimate church construction for that month at 19 per cent below the comparable 1951 level.

Church construction in July amounted to $34,000,000, bringing the seven-month total for 1952 to $213,000,000, compared with $263,000,000 for the same period in 1951.—RNS

VISUAL AIDS FEATURED AT CONFERENCE FOR DEAF

Washington, D. C.—Visual aids in religious education for the deaf were featured at the fourth annual meeting of the Christian Fellowship for the Deaf held at the Washington Bible Institute here.

A demonstration of the "flannel board" method of religious instruction was presented to the delegates by Mr. La Vona Thompson, pastor of the Silent Sheep Church of the Deaf in Tulsa, Oklahoma.

As her flying fingers related a Bible story or a gospel exhortation, she would place on a board flannel strips with key words written on them so that her deaf listeners would have the Scripture message doubly impressed upon their minds.

An attraction of the meeting was a dog that responds only to sign language. "Brownie" is owned by Mr. and Mrs. John H. Draginis of the Akron, Ohio, Church of the Deaf.—RNS

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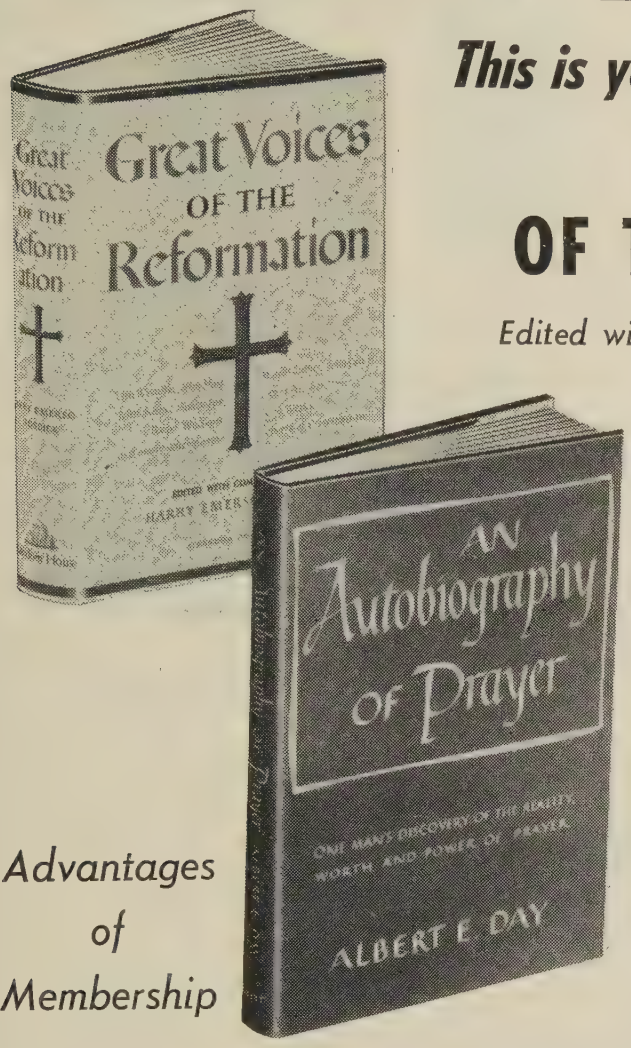

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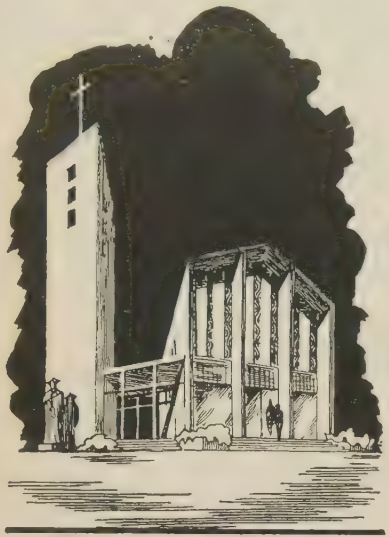

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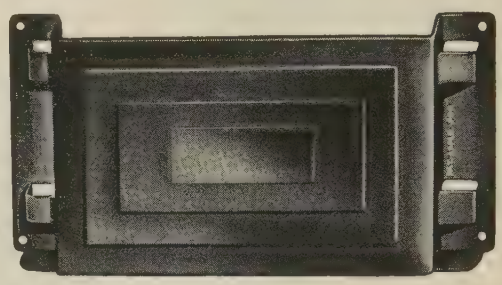

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Prayers for the Approach to Worship

by J. Richmond Morgan *

FORGIVENESS FOR OUR FOLLIES

O God, forgive us for embracing the shadows when Thine own warm bosom might be our place of repose.

Forgive us for feeding our poor, depleted souls upon the husks of our imaginings when the abundance and beauty of our Father's house remain untouched.

Forgive us for our pitiful folly of making a crushing burden of the graces which Thou didst intend to lighten our load.

Restore unto us the joy of Thy salvation and again may we rejoice in the Lord. Through Jesus Christ our Lord. Amen.

A PRAYER FOR HELP IN LIFE AND WORSHIP

O Thou by whom we come to God, our Great High Priest and Compassionate Saviour, be merciful to us in this high hour of hope and aspiration. Accept us as Thy children as with grateful hearts and loyal purpose we unite in our solemn psalm of praise. Dust off our spirits. Lead us to the healing waters. Feed us with Thy word of wisdom and give us a new consciousness of Thy redeeming grace. We pray in our Master's name. Amen.

PRAYER FOR THE SENSE OF GOD'S PRESENCE

O Thou whose grace goes out beyond the power of eye to see or tongue to speak, regard Thy people in our need as we meet to worship Thee. Grant unto us the open mind and the hospitable heart that we may welcome Thee by whatever means Thou comest. Make us sensitive to the hills of Thy protection that are about us and in the dark day may we know that the horses and chariots of God are ever near. Refine us O God in this hour of worship that we may return to the responsibilities of life purged and strengthened to do Thy holy will. Through Jesus Christ our Lord. Amen.

PRAYER THAT GOD WOULD BROOD OVER US

O Thou whose spirit brooded over the deeps in the morning of creation, brood compassionately over Thy people who meet in Thy sanctuary of this hour of morning worship. In the peace and harmony of this dear, familiar place, sheltered from the din and clamour of the world, may we be still, and in stillness may we find the God we so urgently need.

Lift us above the vain shams and pretenses of life.

Bring into leaf and fruitage all that is good in us.

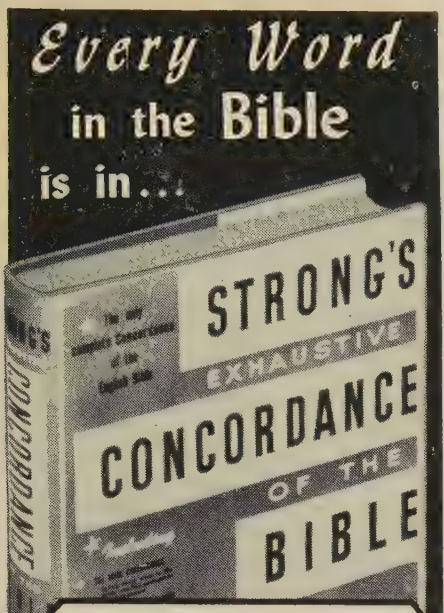
Give rebirth to faith and vision and may we leave here knowing that we have talked with God.

Through Jesus Christ our Lord. Amen.

A PRAYER THAT GOD MAY INVADE US

Eternal God before whom our souls stand in reverence and awe, be close to us, accessible, approachable, a very present help in joy or trouble. Invade

*Minister, First Congregational Church, Peru, Illinois.



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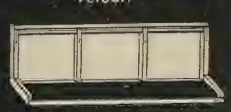

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us O God; penetrate our spirits; cast down the barriers of the reluctance of our humility or pride, and intimate to us the secrets known only by those who put their trust in Thee.

Open to us this day the doors of ultimate vision, and as we look out upon the horizons of time may we see Thy will in the light of Thy eternity. Through Jesus Christ our Lord. Amen.

PRAYERS BY THE CHOIR BEFORE WORSHIP

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O Most High. O Lord open Thou our lips and our mouths shall show forth Thy praise. Let the peoples praise Thee O God! Let all the people praise Thee. Be Thou Exalted Lord, so will we sing and praise Thy power. Amen.

* * *

Our Father God, whose glory all the heavens declare, regard us as we enter unto Thy temple to offer up our songs of praise. May we understand that we go as Thy servants and may we deeply feel the privilege of leading Thy people in the miracle of worship. May all discord and perversion of spirit make room for dignity, reverence and the consciousness of being near to God. Amen.

* * *

We praise Thee O God, we acknowledge Thee to be the Lord. When all the earth doth worship Thee we offer our songs of adoration.

O Lord open Thou our lips and our mouths shall show forth Thy praise. Teach us, Good Father, that we may worship Thee in the beauty of holiness. As we enter into Thy service may we be aware that we are Thy willing servants. Amen.

* * *

O Thou who hast called us to Thy service in the ministry of music may we understand ourselves as Thy servants as once again we meet with Thy people in this hour of worship. Inspire us with a deep sense of our privilege and play upon us with the fingers of inspiration and blessing.

"Sing praises to God, sing praises;
Sing praises unto our God; sing praises." Amen.

* * *

Gratefully, O God, we reconsecrate our gifts to Thy sacred service. We humbly offer Thee this quiet moment of preparation and in the consciousness of having dedicated ourselves. May we confidently offer up our psalm of hope and our anthem of praise. Attune our hearts that we may worthily worship Thee.

Through Jesus Christ our Lord. Amen.

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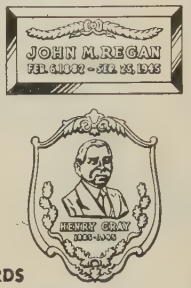

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AN HOUR WITH GOOD BOOKS

Witness by Whittaker Chambers. Random House. 808 pages. $5.00.

Here is the complete life story of Whittaker Chambers, poet, philosopher, writer, communist, religionist. It is both a confusing and disturbing book. Written with utter frankness—too frank we feel at times—it reveals a man of poetic sensitivity and of emotional religious experience who, at times, reveals most striking naivety. Here is a man who is competent to be foreign news editor of a great magazine, yet, in his religious relationships has the mystical emotions of the old time Quaker.

The most realistic part of the book is that which deals with the trial of Alger Hiss; the most unrealistic is the part which shows his own relationship with the Communist underground. The hiding of microfilms in a pumpkin seems natural when you tie it up with this complex individual.

The Communist underground as revealed has little form but a lot of substance. There is no great organization shown but lonely men and women moving to and fro, making contacts with other personalities for some reason or other. There is a constant liquidation of those who fail and most members of it are characterized by fear.

Was Alger Hiss a member of the Communist party? Chambers says yes. He was convicted of perjury by a Federal Court and is serving sentence for perjury in denying his membership. But the reading of the book will not be convincing to all readers.

W. H. L.

Science and Religion

Scientism, Man and Religion by D. R. G. Owen. Westminster Press, 208 pages. $3.50.

Communism and Christ by Charles W. Lowry. Morehouse-Gorham. 176 pages. $2.50.

Even a book-reviewer tends to groan at some assignments, and to smile at others. Against Communism and for Christianity, of making many books there seems to be no end. One begins to read them in good faith and hope and mental appetite, only to weary after a while, and turn away with regret.

Then suddenly, two such books as these lift the whole level of expectation and achievement. Both are by young Episcopalians, both responsibly documented, different enough from each other to be enjoyable, similar enough to confirm and convince. They grow out of thought and experience quite unusual in breadth and depth.

Dr. Owen is a Canadian, who finished his theology under Neibuhr and Tillich at Union Seminary in New York; Dr. Lowry is an Oklahoman with Cambridge, Massachusetts, and Oxford, England, as the fountains of his philosophy. Both are obviously enthusiasts for Jesus, after thorough examination of all they could find about Marx. A tremendous amount of research has gone into both these brief volumes, yet you do not feel the toil has overlapped. Indeed, if I were forced to keep two books alone, to sum up the terrible struggle which is now being fought with words as weapons, to win the fealty of the human race, these would be the books.

Bishop Donegan of New York has called Lowry's *Communism and Christ* the Bishop's Book for 1951, and hopes for as good a book to sponsor each year. I call Owen's *Scientism, Man and Religion* even better, and never hope to find such good books again, on my generation's most crucial argument. Indeed, by a miracle of interlocking, both books together are much more than twice as valuable than either book alone. When I remember my hours spent upon them, I rejoice that the church's claims have two such advocates, in the spiritual contest for the mind of man.

B. C. C.

Sermons

Spires of the Spirit by Frederick Brown Harris. Abingdon-Cokesbury Press. 174 pages. $2.00.

Different books have different merits. When we consider the fact that year after year a steady stream of them flows from the publishing houses to public and private libraries, their high average is encouraging, even if it is sometimes a little surprising. Yet it is only now and then that the reader comes across a book as readable as *Spires of the Spirit.* At the outset I pause to confess that as soon as it came to my office I read it from beginning to end, and in the week that has followed I have read it again and again. I really believe that at this stage I could pass a rather good examination on its contents.

The name of the author strikes a responsive chord in the minds of those familiar with the outstanding personalities among present-day religious leaders. Not only is Dr. Harris chaplain of the United States Senate, but his ministry at Foundry Church in the Nation's Capital has been one of the longest and most distinguished pastorates in American Methodism.

This book contains twenty brief sermon-essays which the author refers to as "informal meditations." Since 1947 Dr. Harris has been writing a weekly message for the editorial page of the Washington *Sunday Star.* After the passing of Dr. Joseph Fort Newton these "Spires" became a part of the program of the *Philadelphia Bulletin* in which they appear under the caption of "The Saturday Evening Sermon." They are also syndicated to a number of other papers in different parts of the nation.

This is another of those books in which the very titles of the meditations show a literary artistry which beckons the reader on. They make even the table of contents delightful reading. The following are a few examples: "Sitting Where They Sat," "On Holding the Tongue," "The Dangerous Drug of Applause," "A Time for Intolerance," "Orchids in Iceland," and "Being an American."

So much for the titles! Now, what about the meditations themselves? This question is somewhat out of the province of the reviewer. The reader will have to answer it for himself. These "Spires" run from three to five pages in length and are written in Dr. Harris's inimitably charming style. They are full of rich illustrations drawn from both life and literature. They are the lengthened shadow of a great ministry. Fortunate indeed is it that these meditations have been put into print.

L. H. C.

Education

Leadership Education in the Local Church by Price H. Gwynn, Jr., published for the Cooperative Publishing Association by the Westminster Press. 157 pages. $2.75.

The author of this volume has been since February, 1951, the administrative dean of Flora Macdonald College, Red Springs, North Carolina. Dr. Gwynn has held a number of important teaching and administrative positions in religious education before coming to his present position. He has served, for example, as Director of Leadership Education of the Board of Christian Education, Presbyterian Church, U. S. A. In 1947 he was cited as one of the twelve notable Presbyterians by the *Presbyterian Outlook.*

This book can serve as a text for Course No. 510B in the Standard Leadership Curriculum of the National Council of Churches. Its twelve chapters state the basic principles of leadership education. They describe the problems of organizing and planning the work. "The Workers' Conference" is a very practical and helpful chapter. One of the most important discussions is the author's analysis of community leadership education classes. Here Dr.

Gwynn shows what the prerequisites of success are. The use of audio-visual aids in leadership education is evaluated in a frank and honest manner. He shows how they can be used for the best advantages. What seemed to the reviewer to be one of the best chapters is entitled "Self-Development Through Individual Reading and Study." Here Dr. Gwynn shows how the library can be used to assist in leadership development.

This is a bock of suggestions not of theory. The author shows that he has done the things he recommends to his readers. It is written with the conviction that "a free church can endure only if devoted men and women gladly volunteer for the educational task. They can successfully transmit the religion they believe only if they are adequately prepared for the responsibility they have assumed."

W. L. L.

Educational Directions. A Report—1951. (Reprinted from the 33rd edition of *The Handbook of Private Schools.) F. Porter Sargent.* 128 pages. $2.00.

A memorial volume to Dr. Porter Sargent, in the annual handbook that he founded and edited for thirty-seven years. Prof. Arthur B. Moehlman, in the Department of Education, the University of Michigan, writes the portrait of Dr. Sargent who died in 1951. Beyond that there are a multitude of tributes from the great circle of readers and admirers of the great American who continued the pioneering era in education and culture.

These many years, to the end of a long and rich life, Porter Sargent fought the good fight for honesty and clarity of thinking toward the objective of a universal culture. In this he resisted the frauds of the propaganda that makes wars while pretending to desire peace. The educators, caught in the maelstrom of tightening totalitarianism of institutions and thinking, were in large numbers sympathetic to the crusade but, by compulsion, could give no open allegiance. There was no valid denial of the merits of Sargent's positions.

There is a vast and valuable legacy of unpublished manuscript that will continue the man's great life work: *The Forties: Education for Continuous Warfare,* to appear in 1952, being the first volume.

A great life is not to be measured in years but in its effect for the good of honesty, of truth and humanity. And here Porter Sargent stands with the giants of our land.

J. F. C. G.

The Church

This is the Church, edited by Anders Nygren. Translated by Carl C. Rasmussen. Muhlenberg Press. 339 pages. $4.75.

This is the first volume of three to appear in Sweden on three of the most important theological issues before the church in that land today: the doctrine of the nature of the church, the nature of the word of God, and the evangelical view of the sacrament. The bishop of Lund, Sweden, Dr. An-

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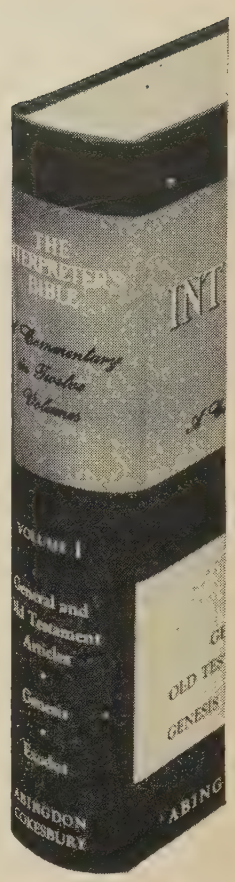

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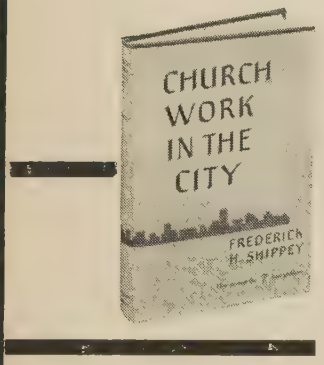

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ders Nygren, has selected a number of authorities to discuss these issues. Certain chapters in the original edition have been omitted because they dealt exclusively with the status of the church in Sweden.

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W. L. L.

The Bible

As A Mighty Stream by Julian Morganstern. Jewish Publication Society. 442 pages. $4.50.

Here is a scholarly book by a scholarly man. Dr. Morganstern, president emeritus of the Hebrew Union College, has been a very close student of the history of the Jewish people. He knows the background of all the present-day Jewish theology and is able to give a comprehensive presentation of the history of the Jews. Dr. Morganstern is of the Reform Jews, and presents his work from the standpoint of the liberal teacher.

The volume is a series of lectures given at various times, and papers read on many occasions. The board of governors of Hebrew Union College requested Dr. Morganstern to prepare this volume.

The author of this work is a stickler for scientific study of the Bible. He applies, with great clearness, modern Biblical science to Jewish beliefs and faith. He believes the time will come when there will be a unification of world Judaism, through the lately organized World Union for Progressive Judaism.

As to Old Testament history and the stories found therein, Dr. Morganstern is a strict Modernist. To him the conception of Jehovah as the one God began with Amos, and it is traced very vividly in the successive prophets.

The author has high hopes for Israel Jewish Community. He believes as this community grows stronger it will more and more shape its own destinies, becoming "self-conscious, self-assertive and self-reliant." The primary concerns of the Jewish community will be with matters of self-government, cul-

ture and economy.

To all who are interested in a real knowledge of Jewish history and theology this book will be a gold mine.

A. H. J.

Bible Biography

Men of Prophetic Fire by Rolland Emerson Wolfe. The Beacon Press. 316 pages. $3.50.

This very lively book combines biography, history and drama. The author is the Harkness Professor of Biblical Literature, Western Reserve University, Cleveland, Ohio. Professor Wolfe has captured the spirit of the rugged, heretical and unpopular prophets of the Old Testament. He has placed them in their proper setting and, with the language of today, makes them live before us. Full page illustrations by Phillips E. Osgood enliven the work.

He starts with Amos—where would there be a better selection to start with. Let the milquetoast minister, afraid to express himself before the influential of his own congregation, see this prophet before the leaders of his day. The author pictures him standing before the "upper four hundred" of Israel, including of course the over-decorated females. Cows they were to Amos, "fat cows." Here he lets the Bible words speak.

"Listen to these words—
You cows of Bashan,
Who are in Mount Samaria;
Who oppress the poor,
Who crush the needy,
Who say to your husbands,
'Serve and let us drink.'"

In the same vein he writes of Hosea, Isaiah, Micah, Jeremiah, Jonah, and he concludes the continuing succession putting in the line of the prophets, John the Baptist, Jesus of Nazareth, Mohammed and Mahatma Gandhi. The reader is going to be thrilled with this picture of the prophets who today are somewhat coming to their own. The reading of the book encourages each of us to join the procession onward and upward.

W. H. L.

Prayer

An Autobiography of Prayer by Albert E. Day. Harper & Brothers. 223 pages. $2.50.

Dr. Day, after years as a successful Methodist minister, including the chance to give the Beecher lectures on preaching at Yale, was converted to prayer! It was no ordinary conversion, for his was a keen, incisive mind. What happened to him afterwards in his experiments with prayer makes an autobiographical study that should make many take hope. For here is the way to union with God through true prayer.

He is pointed. This is his own personal experience with prayer. He does not give long expositions about prayer, nor does he quote at length from others to prove his argument. But he tells how he began under the aegis of Gerald Heard, who taught him the meaning of consciousness, and how then he found by discipline through silence the inner meanings of prayer.

Refusing to hold these experiences to himself, he was led to create the Disciplined Order of Christ, through which others too have learned something of the consciousness of God's presence in their lives. Upon the insistence of his friends he has sent forth this little book, with the hope that others sharing in it will find too what he has found.

It is remarkably clear, using a minimum of spiritual jargon, and none of a preacher's gobbledygook. And it is terribly exciting, as it moves step by step beyond prayers of petition into meditation, contemplation, and adoration. Unlike some books, which leave the reader with the thought: How fine, but I can't ever do that! this splendid sharing makes a reader say, Now this can be for me too! There, after all, is the significance of the volume.

Dr. Day has told what happened to him, and the photograph on the jacket of the book reveals further his experience. It is the book and the picture of a modern saint.

H. W. F.

The Quakers

Friends for 300 Years by Howard Brinton. Harper & Brothers. 239 pages. $3.00.

This volume, written by the director of Pendle Hill, appears at the time of the three hundredth anniversary of the beginning of the Quaker movement. Although George Fox, the principle founder of Quakerism, had begun to preach as early as 1647, it was not until 1652 that it became a movement of some strength. His message found acceptance with a group of people living in northwest England where they were called Seekers. From this movement, which the world called "Quaker," evolved what the group named itself, the Society of Friends.

Dr. Brinton has two purposes in writing this book. In the first place, he records the history and attempts to assess the value of Quaker principles and practices as they have evolved through the three centuries. Here the author describes the essential nature of the religion of the Society of Friends through the successive stages of its development. His second purpose is to consider the past, present and future significance of the type of religion to which Quakerism belongs. Though the word "Quaker" is an old word, the word "Quakerism" has only recently come into use. A Quaker was defined as one who "professes the Truth." This book is an effort to state how much of original Quakerism still exists, how much is dead. The author points out that Quakerism to remain a vital religion must come to terms with the thought of each succeeding epoch.

A reading of this history emphasizes how the history of all religion is the story of the tension between the mystic or the prophet, whose religion is inwardly grounded in experience, and the priest or theologian, whose religion is expressed through doctrine and symbol. Dr. Brinton shows how this movement is not all mysticism nor is it simply doctrine. Its characteristic is in its method.

W. L. L.

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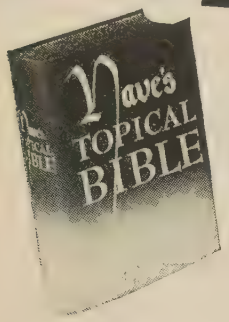

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Aftermath of War

The Inhuman Land by Joseph Czapski. Translated by Gerard Hopkins. Sheed and Ward, Inc. 301 pages. $3.50.

The author of this volume knows the old and the new Russia. From 1912 to 1917 he was a student in St. Petersburg of the Czars. The next five or six years found him back in Cracow where he was painting. When the war broke out in 1939 he was painting in Paris. Quickly he returned to Poland where he joined his old outfit of which he had been a member in 1920. Only in a few weeks after returning to Poland he found himself in a Russian prison camp. This book is based upon a diary he kept. Here is an open record of those terrible years.

The reviewer cannot think of a better title than that which the author has selected. It was certainly an inhuman land. Most Americans fortunately cannot even conceive of the terrible experiences of the Russian prison camp. The author does not try to emphasize the cruel, brutal and inhuman treatment. On the contrary he tells his tale as a picture would give it — simple and factual. He does not draw any general conclusions from his experiences. The reader can draw his own. One of the most startling parts of the book is the author's description of the some 15,000 Poles who vanished without any trace. He gives an account of his visit to the head of the N.K.V.D. in fruitless search for these men. Later the mass grave was discovered at Katyn.

This book gives the impression of the Soviet regime as few non-Russians have seen it. Written by one who for years tried to know and love the Russians as an artist it is this detachment which makes Mr. Czapski's indictment so terrible. It will give all Americans a view of what Communism really means.

W. L. L.

The Expellees Are Working by Theodor Oberlaender. Verlag fuer Planung und Aufbau, Graefeling near Munich. 1951. 104 pages.

The author is the State Secretary for Expellees in Bavaria. His work, in this book, in story, statistics and pictures, presents the progress the "expellees" have made, in the given conditions, in Bavaria, toward self-help, in a multitude of small and growing industrial units of their own making. They brought the renowned Sudeten skills and their indomitable industry to the seemingly hopeless task, and they have succeeded in almost unimaginable degree. But there are so many of them, in this, the greatest piece of inhumanity, that there remains what is cheerfully being called "a hard core" of refugees for whom there is apparently no hope, who thus constitute a grave potential danger to a politically balanced Europe. A mass-despair can conceivably tip the scales against a united Germany and the West.

Only in early 1951 did the ECA Technical Commission for the Integration of the Refugees into the German Federal Republic admit that the ten millions of German expellees (five millions are dead or missing!) are more than a "purely German problem."

"The Bavarian government now appeals to Bonn, and to the world at large," for assistance "in endeavors to solve the problem caused by this vast expulsion instigated by Asiatic nihilism and supported by treasonous leadership in Western governments."

The expellees have done laudably well and will do more, but they cannot carry the entire burden laid upon them and a truncated Germany. There must be world-consciousness and aid from abroad.

J. F. C. G.

Personal Power

The Power of Faith by Louis Binstock. Prentice Hall. 240 pages. $3.95.

Now rabbi of Temple Sholom, Chicago, but for some time rabbi in New Orleans, Dr. Binstock has spent much time counselling on all sorts of problems. He has found that most difficulties stem out of lack of faith.

After an introductory chapter defining his terms, he gives ten commandments for faith, concerning body, mind, spirit, ideals, jobs, family, community, religion, the world, and finally, the other world. Speaking to folk of all creeds or none, Dr. Binstock uses excellent illustrations throughout the book. Sometimes they are time-worn, such as the old picture puzzle so readily put together by a child because "a man" was on the other side; but they do illustrate his theme, that without faith in any of these ten realms one meets defeat.

H. W. F.

For Goodness' Sake by William Lawson, S. J. Sheed & Ward. 184 pages. $2.25.

The author of *For Goodness' Sake* is a lecturer in the Institute of Education at the University of London. As the letters after his name indicate, he is a member of the Society of Jesus, popularly known as the Jesuits. The subtitle of this book is "An Informal Treatise on Being Good." Dr. Lawson is a popular speaker in England, and it is very probable that some of the material found in the pages of the present volume was first utilized in public addresses.

It must be recognized at the outset that these practical essays are decidedly British in background. By this I mean that they were prepared by an Englishman for Englishmen. Every now and then the reader will be reminded of this. But truth does not have geographical boundaries. "Being good" is about the same thing in England that it is in America. Consequently Dr. Lawson's wise and luminous interpretations of life make good reading for those of us this side of the Atlantic.

Moreover, the outlook of the book is distinctly Roman Catholic. There are occasional pages which will seem more or less remote to Protestant readers. Yet Protestants will find these practical essays readable, stimulating and helpful. If we crossed from our reading list all books written by Catholics, our loss would be enormous. It would have to begin with Dante's *Divine Comedy*, which many scholars believe to be the greatest single piece of writing in the literature of the world.

The following topics give some idea of Dr. Lawson's style and subject matter: "Looking and Leaping," "Be Your-

self," ". . . On the Flying Trapeze," "Goodness and Garbage" and "Your Perfect Self." These essays are rich in plain common-sense, sound thinking and high ideals. Dr. Lawson's popularity as a platform man is easy to understand. The book is full of thought-provoking epigrams which leap out from the pages. I quote three of them: "Triumph is not for the first attack but for the endurance of a lifetime." "Everybody will agree that there is no profit in worry." "But notice that fashion is in itself trivial, that it is usually imposed from outside for somebody else's advantage, that it is tyrannous, and that it can be cruel and seriously wrong."

L. H. C.

Atheism

Atheism's Faith and Fruits by James D. Bales. W. A. Wilde Company. 176 pages. $2.25.

The author is head of the Bible Department of Harding College, Searcy, Arkansas, and has engaged in debate with so-called atheists.

The stated purpose of this volume is "to place plainly before the reader the fact that atheism, both in its affirmations and in its conclusions for conduct, is a system without real foundation and without hope. The sharp contrast between Christian faith and atheism will enable one not only to see the weakness, ugliness, and poverty of atheism, but also to appreciate more fully the strength, the beauty, and the richness of the Christian faith."

The author believes that the unbeliever must be a believer. "A system of denials must work its way into a system of affirmations." When God is rejected as the creator, then there is the affirmation that the universe is the product of non-intelligent force or forces. Rather than prove their own case, atheists resort to attack and ridicule of Christianity. Rejecting miracles, the atheist must believe in the miracle of spontaneous generation, i.e., life comes from non-life. By use of definite statements from many outstanding unbelievers, the author shows the terrible pessimism that surrounds their lives, their hopelessness and their despair. So far as morality goes, "atheism, agnosticism, and skepticism do not have room for morality." Exceptional cases may draw their ideals from their religious background or from their environment, but the general effect of atheism is to produce a low view of human life, produce a blighting influence on character and lead to stagnation and decay. The author concludes, "Atheism takes away our faith, which is founded on evidence, and leaves us with a faith which is without and contrary to the evidence. It takes away our hope and in its place puts dark pessimism. It takes away our moral standards and our basis for our morality, and in its place puts an explanation of morality which explains morality away and destroys our respect for it. It destroys our purpose in life, and in its place suggests no worthwhile purpose. It even maintains that there is no real purpose to life, for what can be the purpose of a purposeless life in a purposeless universe?"

This volume is challenging, provoca-

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The use of this annual ministerial encyclopedia is on the increase year after year. As before, this edition contains helps for the entire calendar year. Recent features such as the department on holy communion and the section on missions and for missionaries have been enlarged; several new listings for the busy pastor and lay church worker appear here for the first time. $2.75

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tive, and well worth the time spent in real study of it, and therefore, it is highly recommended.

L. N. L.

Christian Social Action

The Bell Ringers by Vern Swartsfager. The Macmillan Company. $3.00.

The periodic ringing of the cathedral bell continued to disturb and irritate the residents of that section of Dallas but nobody did anything about it. No one seemed to be able to find out who was responsible for it. That was until it disturbed Vern Swartsfager, who had just become assistant pastor of the Episcopal Cathedral. He stayed up night after night watching until he caught the culprit. Out of this experience he came in touch with a well organized gang of youthful delinquents and then formed them into a different kind of a gang.

It was the beginning of Kid's World and the movement for the redemption of erring young men and women. The "Padre of Kid's World" tells the story himself employing the style of the third person. It is an account of Christian social action including the story of his life told in such a manner as to make it as interesting and appealing as any book of fiction. It presents the actual case studies of various boys and girls, of their problems and the invaluable help which Father Swartsfager gave them. Born in Wilkes-Barre, he grew up as a rough and ready boy of the street, spent eleven years on a newspaper, served three years as National Secretary of the Brotherhood of Saint Andrew, and then the ministry.

It has proven to be a truly remarkable ministry to wayward youth—and the end is not yet. His philosophy is seen in these words to a gang: "The really tough guys are those who use God's love and power to help them in everything they do. They are the ones who study to increase their brain power so that they may become leaders among men! They are the ones who believe that they owe the world something because it is their privilege to be a part of the greatest age man has known! These are the really tough guys. These are the fellows who are strong physically, mentally and spiritually." This book should be required reading for every pastor, teacher and parent.

M. T.

Fiction

The Road to Bithynia by Frank G. Slaughter. Doubleday & Company, Inc. 330 pages. $3.50.

This novel of Luke, the beloved physician, is easy to read. The Luke and Paul of this story are great men. Their words, difficulties and experiences make the reader feel a kinship with them.

The mood is not one in which the reader waxes historical and checks on authenticity. The author has imagination and no person without it would enjoy a novel anyway. However, the notes on the last two pages put some historical foundations under part of the story and we need not close the book with too much of a sigh, "wishing it were true." It could be.

A love story and some biographical accounts are combined with a right amount of commentary on various New Testament accounts of happenings and about some of Jesus' sayings. The attitudes of Paul receive major consideration. There is a bit of mystery too, using the high meaning of the term and not the popular "mystery story" connotation.

H. F. C.

The Penningtons by Basil Partridge. The Westminster Press. 284 pages. $3.00.

This novel received a prize award from the Westminster Press. It is by a Canadian author. Its time is from 1905 to 1907. Its locale is partly in an imaginary Canadian town, Kingsford, partly in Montreal and partly in Rochester, New York. It has to do mainly with Dean Richard H. Pennington of the Anglican Church, his wife with a very tart tongue and a vast amount of insight, courage and common sense and their five children of varying temperament. Their family life has many ups and downs and could hardly be described as ideal. Nevertheless, all the way through, the story seems very real and, in the main, inspiring. Virtue is rewarded and its opposite is punished. There are many amusing as well as tragic passages. Any reader who begins the book is almost certain to finish it. The author has told his story well. Most families can trace out resemblances to the Penningtons.

F. F.

Mistress of the White House by Helen L. Morgan. Westminster Press. $2.00

From the first serious thoughts of a girl on a Virginia plantation to the hectic days as hostess of the White House during the troublesome times of the War of 1812 is this story of Dolly Madison. Its value is not so much in the plot as in the rich presentation of the life and times with the details and coloring of the period. The development of the plot is as uneven and halting as life itself, more like a biography although it does work up to a minor climax toward the end of the war when the wife of the president has to flee from Washington as the British advance and burn the Capitol and White House. It is a historical romance or what might be called a biographical romance. Across its pages come the living historical characters: George and Martha Washington, Tom Jefferson, Alexander Hamilton, Aaron Burr and a host of others in lesser important places. The problems of the nation and the times become as vivid as those we read on the front page today. There is an authentic presentation of the quaint Quaker life of Philadelphia with its ideals, its "guidance," the Friend's wedding, and its severity and exclusiveness. In fact, this, another "first book," has for its author, the daughter of a Methodist preacher in Michigan, and granddaughter of Quakers on both sides with ancestors going back to the early days of Philadelphia and Virginia. She prepared the story from her mother's research on the Payne family and the personal reminiscences of a cousin who remembered "Aunt Dolly." It is a tale of joy and sorrow, of life and death, of achievement and defeat. Its value is

that of interesting fiction, of the penetrating insight and appreciation of biography, and of the vivid portrayal of history.

M. T.

Various Topics

The Emperor Constantine by Dorothy L. Sayers. Harper & Brothers. 191 pages. $2.50.

Her radio play, "The Man Born to Be King," has a remarkably fine life of Jesus in episodic form. Now again Miss Sayers returns to drama, with this vivid and fascinating tale of the Emperor Constantine, his sponsorship of the Christian Church, and the calling of the Council at Nicaea. It was popular in Britain during the Festival a year ago, and should be equally popular here for reading as well as enacting on radio or stage.

Humor is in it, tragedy especially with the killing of the emperor's son at his own hand, and the dramatic climax is in the Council sessions at Nicaea. Talk about politics these hectic months in America! Here we see church politics at work in a former time with the adroitness of modern life. It is fascinating reading, bringing history most painlessly to the average illiterate religionist.

This reviewer wishes that Miss Sayers would write just one Lord Peter Wimsey tale each year. Others can do almost as well in dramatic chronicles, but no one has equalled the Wimsey mysteries!

H. W.F.

Ueber Galgen Waechst Kein Gras by Friedrich Oscar. Erasmus Verlag. Braunschweig. 1950, 94 pages.

A study of the Nuernberg "war-guilt" trials, in their aspect of juridical proceedings. The result is the sentence of the trials as being contrary to justice, both in principle and in procedure.

The title is taken from a saying of Winston Churchill during the Boer War: "Grass soon grows over battlefields but never over the gallows."

The return to pre-Christian practices, as *vae victis,* in the violation of all principles and practices of established codes of international law is "a disgrace to America," as stated in the congressional report on the Nuernberg trials. Not only so, but this reversion to pre-Christianity will haunt the guilty victors until the evil done has been recognized and restitution made so far as possible. Justice is indivisible, applicable to vanquished equally with victor. For the victors, in the twentieth century, to turn back the hands of time to pre-Christianity is for them the beginning of the road to ruin.

The book is documented with excerpts of the trials, the congressional report of the trials and Senator McCarthy's speech.

It was well that America came to realize the world opinion (excepting Asiatic nihilism) concerning this debauchment of her principles of justice. "Where justice is destroyed, there remains no reason that men should live any more on earth."

J. F. C. G.

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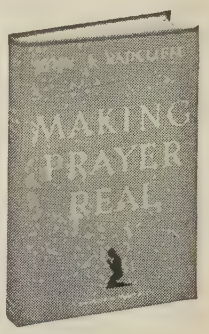

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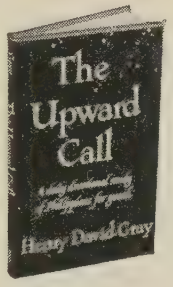

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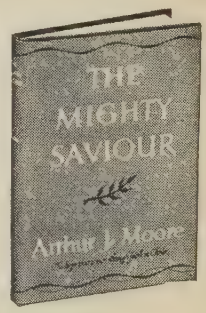

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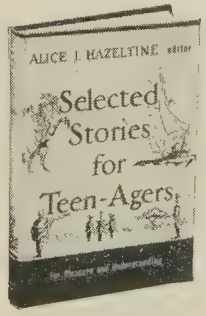

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(Continued next month)

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They Say—What Say They—Let Them Say

THE SEGREGATED CHURCH

Editor, *Church Management:*

I was greatly disturbed by an article, "The Meaning of the Negro Spiritual" by Charles R. Zahniser, appearing in the June issue of *Church Management.* In this article the author helps to perpetuate a myth which is dangerous to the future of the Christian faith in America—the myth that "Today he (the Negro) prefers to be in his own Negro churches." The truth is exactly the opposite. I know of no responsible Negro Christian who looks upon a segregated church as an ideal. The only reason that Negroes in Pittsburgh (or in any other American city) are in segregated churches is that they are not welcome in white churches. This is the real sin of American Protestantism, and it ought to be repented of instead of being defended.

Instead of idealizing the segregated church, Mr. Zahniser would do better to look at his own city of Pittsburgh where the Bidwell Street Presbyterian Church (a Negro church) recently called a white pastor. This is of far more significance to Christianity than a sentimental defense of segregation.

It might be helpful in some future issue to let a Negro Christian leader tell what he thinks of segregation.

Andrew E. Murray,
Dean of the Seminary,
Lincoln University,
Pennsylvania

THE AUTHOR REPLIES

Editor, *Church Management:*

Dean Murray's criticism betrays a common confusion of racial differentiation with assumed inferiority; failure to realize that the area of effective answer is in demonstration of features of racial superiority. My article sets forth just one of those on the basis of which one can say, "I am proud I am a Negro!"

There is nothing in my article idealizing segregation in church fellowships as my own more than forty years experience of intimate fellowship with Negro leadership here in Pittsburgh as well as considerably more elsewhere have demonstrated.

But there is real support in it for a Negro feeling that as such he has distinctive superiorities and need in no sense feel inferior.

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(Turn to page 82)

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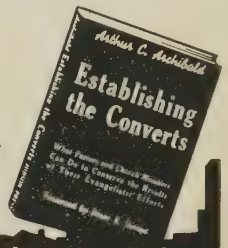

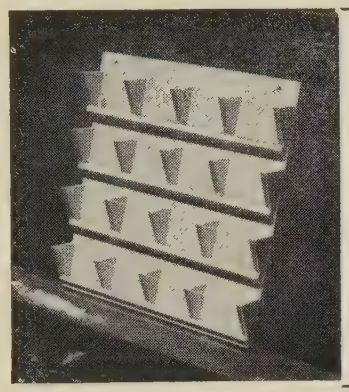

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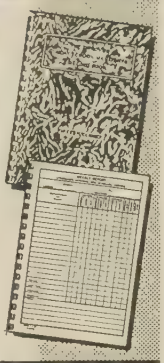

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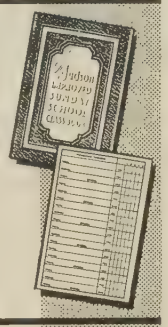

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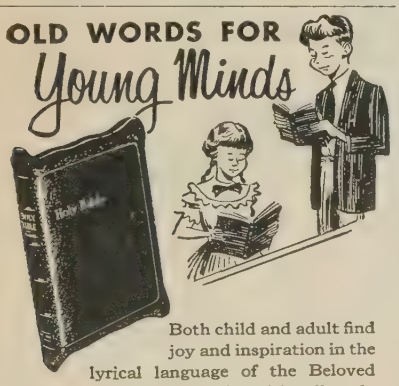

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THE MINISTER'S MANY FACETS

Ours Is a Five-Sided Job

*by John B. Oman**

AFTER a tedious morning of listening to several speeches at a conference, the final speaker was to address us on Evangelism. He left a "terrific" impact with his message consisting of but two words — "Finders keepers."

The mortality rate of those that are found for Christ and his church and then lost is appalling.

"Finders keepers" is a goal all want to achieve, but the "how to" is the problem.

It has been correctly said that the strength or weakness of any office depends upon the individual who occupies that office. Nowhere is this more true than in the ministry. In the Roman Catholic denomination the parishioners care little who is pastor or who says mass. They attend and contribute anyway. With Protestants it's different. Church attendance and support rises or falls, usually, according to the popularity, personality and persuasive powers of the pastor. The minister is, therefore, his own key to the failure or success in "finders keepers."

The present-day minister has a five-fold function—Administrator, Teacher, Preacher, Priest and Pastor. While one of these phases may appeal more to a minister than the others, he should never emphasize it to the detriment of the other four. A successful pastorate does not require a specialist nearly as much as a well-rounded ministry.

Administrator

As an administrator the minister is responsible in the field of visitation evangelism for compiling the list of prospects and obtaining the lay visitors. Although the church has a committee on membership and evangelism, unless the pastor cares for this administrative oversight the work will not be done. It is easily recognized that no pastor can do all of the house-to-house evangelistic work that should be done but he is responsible to get lay folks to win the remarkable victories for Christ and His Church that they have the capacity to do. Blest is that minister and his church if he is able to organize a group of lay visitors on a permanent basis. "It is better to put nine men to work than to do the work of nine men" most certainly applies to the administrative function of the ministry. As well as making up the prospect list and selecting the visitors, the pastor must also pair off the callers and assign the prospects.

After prospective members have joined the church, the administrative work of the minister must continue if they are to be kept active.

A member has no more reason to be AWOL from the church than one who is in the armed forces. A long-range policy of administration by the minister will include an equal emphasis on retaining active relationship in the church along with that of gaining new members. "Keep what you've got and catch what you can" would be a good administrative strategy. No minister can do this alone. One of the strongest organizations in any congregation should be the evangelistic committee which gains new members and reclaims the "back sliders."

The early Colonial congregation always called two ministers. The first was to preach, administer the sacraments, comfort the sick and visit the dying. The second, who was also a fully ordained clergyman, was to instruct the congregation.

In some of the larger churches of the metropolitan areas of America it may be possible to have two persons function in these departments of ministerial life and activity but for the most part the combination must be found in one man if the church is to move forward.

The Teacher

Protestant illiteracy makes it obligatory for every minister to be a teacher. This would include at least an annual class in church membership conducted by the minister. Since the largest number of church members come directly from the church school, he must also be actively interested in the local church's educational program.

The Lutheran churches are growing the fastest of all the old line churches. The reason being that they have a program of intensive Christian education where their young people are trained to know what they believe. It makes a great difference what people believe. Our daily life and action hinge upon

*Minister, First Methodist Church, Trenton 8, New Jersey.

our philosophy of life.

Religion is an experience of God and man. Theology is an attempt to express that experience in words. As an educator, the minister has a responsibility to do more than teach what life is like. People want to know what God has said they should do.

To assume that the average church member has the minister's background in doctrine and the Bible is a mistake. Those that have recently been found for the church are babes in Christ. A good motto for the minister would be "Don't be too profound!" Any simpleton can make a simple thing seem profound. It takes a profound mind to make a profound thing seem simple.

It is much easier to tell people that they should pray than it is to teach them how to pray. Jesus responded to the request of his disciples, "Lord teach us to pray," by giving them the perfect prayer rather than telling them how. Prayer is often the most stilted and unnatural expression of church members whereas it should be the exact opposite. Human nature is given to imitation. Therefore, our parishioners will attempt to imitate the pastoral prayer. Being that God is our Heavenly Father he should be approached as naturally as a child would approach his physical father.

The mountains were made the valleys, and church members should be taught that the mountaintop experience of conversion and reception into the church will not perpetually persist. There will be dry and lean seasons of prayer life and this should not be a disturbing nor depressing experience.

They should be taught also that the place and posture of prayer are not important. It is a conversation with God in which one not only speaks to God but gives him the privilege of speaking to us.

Especially those with psychological barriers need to be reminded that it is not always true that the secret of public prayer is found in private devotions.

In the final analysis, the meaning of prayer is a personal experience not a philosophy nor theology. It is an active relationship between the individual and his God. It is man's supreme venture in faith.

Prayer has at least three uses: It clarifies one's ideals; arouses one's conjunctive emotions; and directs one's volitions.

At times, prayer is subjective; at other times it is objective. It should both be centrifugal and centripetal. With the poet, the teacher can say of prayer, "It is the soul's sincere desire both uttered and unexpressed." Mature prayer life is attained when it can be said of an individual, "when he prays

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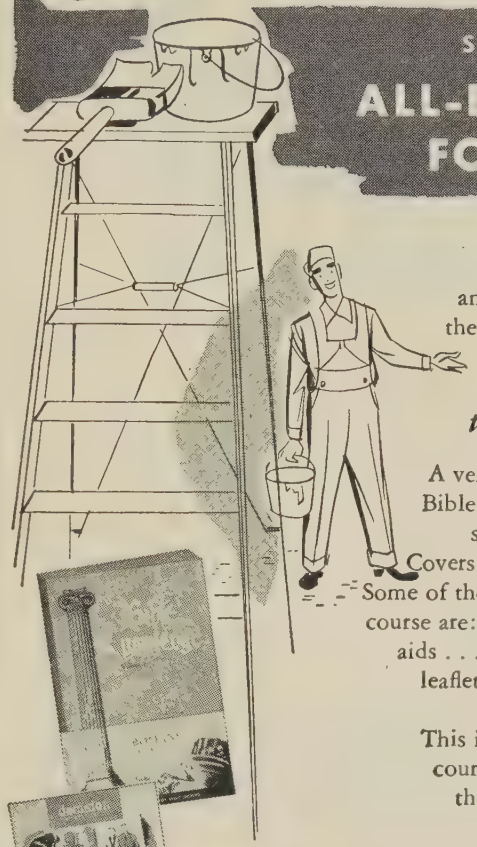

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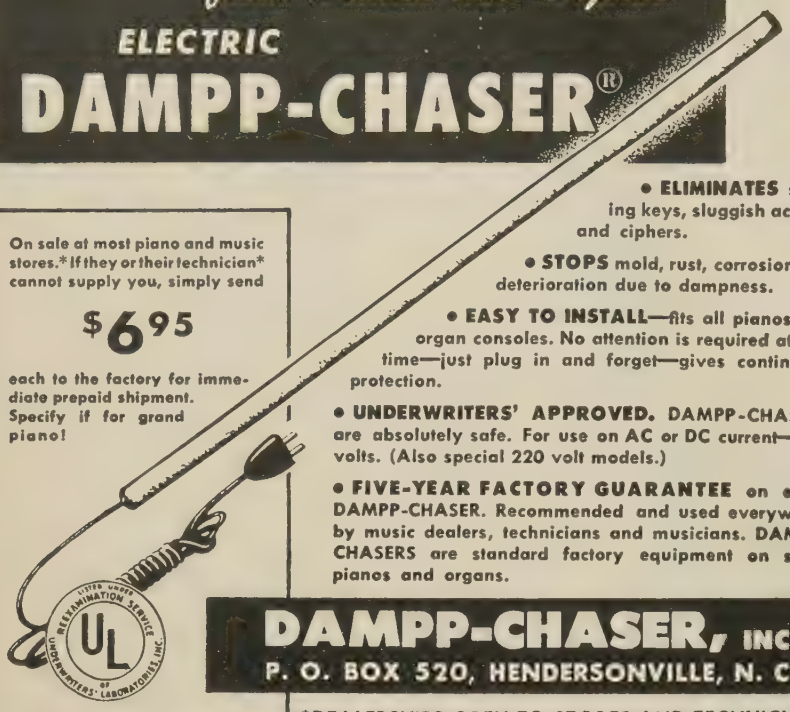

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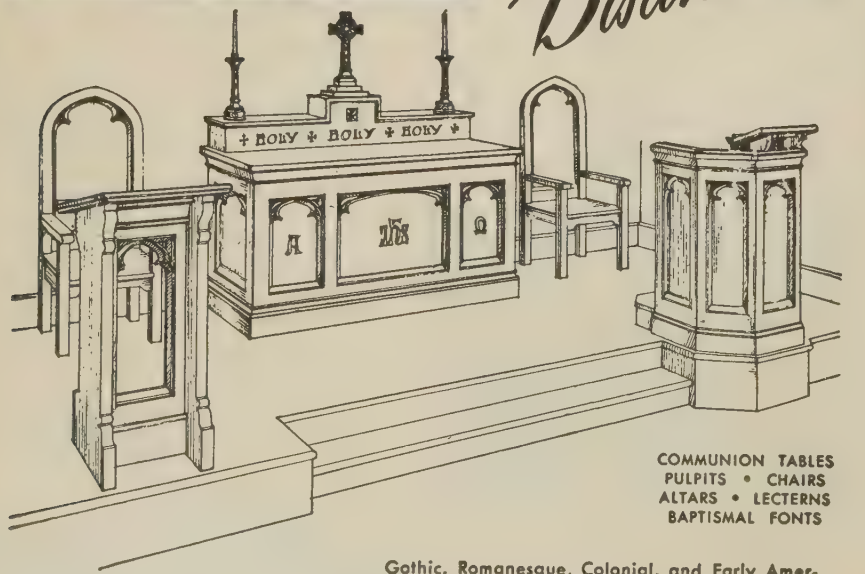

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The Bible is the Protestant's great authority. It must therefore be taught in such a way that it becomes the familiar handbook to which every church member turns for guidance in the practice of his Christian faith.

The minister is the key person in teaching the Christian responsibility of stewardship. He can make it quite clear to each new member that it is expected that every person joining the church shall subscribe to its budget. One of the finest ways to point this up is to remind them that we sign a pledge with the electric and telephone companies, the grocer, etc. On every hand we are making pledges and assuming obligations. Too often we allow our new members to give only when they attend, and that not too regularly. Not only do they have a stewardship through pledging but the scriptural injunction requires them to give at least a tenth of their income to the work of the church and charity. Only after tithing does one have an opportunity to make an offering. Why not suggest to them that they take advantage of the fifteen per cent exemption that the Federal Government provides in the income tax return?

Involved in the vow of membership is the promise to render service. When one has a talent, that should be used in the church to the glory of God. A questionnaire should be filled out by each new member and the information such as their ability to sing in the choir, teach in the Sunday school, usher, etc., disseminated to the proper organization. Someone has said, "We are saved to serve." It is strangely true that Christianity will grow within the individual only as that person serves others. By teaching new members that it will strengthen and help them greatly to become a part of the visitation evangelism program we will win new recruits for a Fisherman's Club. They can be shown through a process of education that it is not enough to attempt to serve others only by speaking to them and praying for them. They must earnestly seek the innumerable opportunities that are all about for rendering service to Christ through their neighbors.

The Preacher

The present-day minister should consider the pulpit his great opportunity to touch modern life and so prepare every sermon that it will bring people to a closer walk with God. This in itself will do much to keep recently found members active in the work of the established church.

A divine of another generation has said concerning the meaning of preaching that it "is truth mediated through

personality." Truth becomes real only as it expresses itself in a personality. Even God had to become incarnate in Jesus to be understood by man in experience.

The greatest need for preaching in our day is that of making Christ contemporary. It is also the most difficult task that faces a preacher. This kind of preaching meets the needs of people and where they find help they will be anxious to return again and again. Here should be again emphasized the fact that one's preaching should not be too profound. People need to be helped by preaching rather than to hear simply a scholarly discourse on a subject or text.

We may not always preach good sermons but we must always be good men —men like one of the world's great leaders has said concerning the technicians that are needed for the United Nations: men of high honor, good habits, integrity, warm hearts, Christ-like compassion with a desire to help, men who are democratic and congenial, men who are color-blind, loving and beloved. This, however, is no excuse for poor preaching. Most of us could preach far better than we do if we gave adequate time to preparation.

An Anglican bishop wrote to the young ministers in his diocese an open letter which began "When you begin to write your sermons on Saturday evening." Such preparation will never bring a man to his best in the pulpit. Good preaching is in great demand today, and wherever a man preaches at his best there is always a favorable reaction. Whenever a minister looks upon his preaching as a privilege, then it is that he can truly declare "Thus sayeth the Lord."

Every preacher must have a message. For the Christian minister that message is the Gospel. Woe is that minister and church of whom the congregation can say as was said by the commanding officer to Ihimmyaz "Wherefore should'st thou run seeing thou hast no tidings?" Mankind has grown weary of speculations. It is seeking after the truth of God. Preaching that truth has in it such a magnetism that whenever a man gives himself with complete self-abandon to preaching the Word of God, he will keep those that have been found for the Kingdom through visitation evangelism.

Bishop Bromley Oxnam said that the first question of the Pastoral Relations Committee when considering a prospective minister was this, "Can he preach?" Let us always remember that we preach in three ways: by what we say, by what we do, and by what we are.

The Priest

St. Peter wrote, "Ye are a royal priesthood." Every Christian, minister and layman, is a priest. Every follower of Christ can go to God with his confession and he will forgive us directly. However, in a very special way an ordained minister is a priest. That is, he has a priestly office in the conducting of worship services, administration of the sacraments of Holy Baptism and Communion, performing marriages, and burying the dead.

As a Methodist, I never allow myself to forget the fact that John Wesley was a priest in the Church of England.

The dean of one of the leading Protestant theological seminaries of this country constantly is saying to the members of his classes, "Young men remember you are a priest before the altar." This does not imply that one has to be a "high" churchman; but the royal priesthood does demand a dignified and helpful leading of worship and conducting of the various ordinances of the church to encourage its membership to remain within the fold of the faithful.

The offering of the pastoral prayer is a priestly function. In it the minister can create the desired atmosphere for worship. There are many Protestants that object to the use of written prayers. Should not a minister spend as much time in preparing his pastoral prayer, which is speaking to God, as he does in preparing his sermons to speak to men?

The integration of the music into the service is also a part of the priestly office. A service that has unity and continuity will require that the sermon subject and text be in the hands of the minister of music at least one month in advance of the service. Hymns should always be chosen ahead of time and be related to the theme of the service.

While no minister should be a walking billboard, his announcements of general concern to the congregation are among the priestly responsibility in the pulpit. Announcing with great emphasis an oyster supper sometimes causes parishioners to think during the remainder of the service that the price of the ticket was too great.

Eighty per cent of what we see comes through the eye-gate, therefore the appearance and attitude of a minister has much to do with his success as a priest. If he creates an atmosphere of curiosity by constantly looking around the church from his pulpit chair, the congregation will find this contagious and they will become like minded.

A preacher is like a goldfish in a bowl. This is the finest argument for a pulpit robe. Vestments detract from the person of the preacher and there is no question left in the minds of worshippers as to the color of his necktie. Certainly a man should be very careful in

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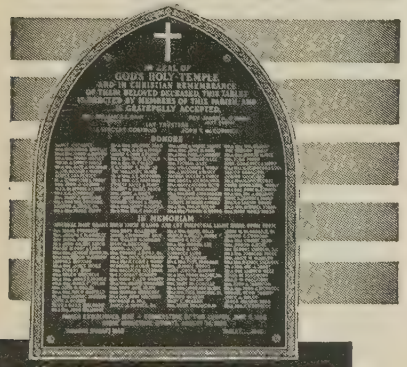

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the choice of his attire at a Holy Communion service. Doctor Glover gave excellent advise to his students when he said "Don't slouch, nor lean on the table; remember the incarnation."

The reading of the scripture lesson is a priestly function that will help man to hear what God has to say. By reading over and over again before going into the pulpit the selected lesson for the day, a minister will not stumble through the Word of God.

A minister deals so much with things that are holy and sacred that he is constantly in danger of the curse of professionalism. He must always be careful that this will not show up in the way he conducts the service. It is well for all of us to remember the words of our ordination "Take thou authority as an elder in the church to preach the Word of God, and to administer the Holy Sacraments in the congregation."

The Pastor

If we are to keep for the church those that have been found, every minister must be a faithful pastor. A divine of yesteryear said, "A house-going preacher makes a church-going people." This is still true. Regardless of how pastoral work may be accomplished, a minister who lives with his people and shares their joys and sorrows will be able to lift them above the common experiences of everyday life to the heights where they will be able to see God.

Words are cheap and therefore the average man won't walk across the street to hear a speech, but will walk ten miles to see a man who will put one into operation. Here is the place pastoral service can make its impact.

Pastoral work should not be limited simply to the comforting of the sick and the visiting of the dying. This requires self-discipline. The ministry allows one to be lazy and casual. He has no time clock to punch, no sales quota to meet, nor time schedule set. It is a matter of loving people. By knowing his people personally and being vitally interested in them his effectiveness is tremendously increased and their continuing interest in the church will be manifested.

It has been said that the early advance of Christianity was made by practicing it. Later man found that through preaching it could be advanced much easier. The minister has the sacred obligation of practicing his Christianity by all of the avenues of pastoral privilege that are open to him.

The fundamental problems of our day are primarily theological problems: Why are we here? What is the use of living? What is the meaning of the cross? Is the world getting better or worse? While it is true that many of these can be answered by preachments from the pulpit, a far more impressive and genuinely helpful answer can be given through pastoral visitation where a minister comes to grips with these great issues as people face them individually.

Just as a medical doctor does not make a social call but comes to visit the sick, so the minister should look upon his pastoral visitation as not simply a time to visit socially but an opportunity to talk about the things of Christ and his church.

The present-day minister has a fivefold function — administrator, teacher, preacher, priest and pastor. All of these can be blended into a wonderfully successful ministry. Teaching will involve the instruction that is an on-going program in Christian education. Administration will include public relations, publicity, church economics and organization of laymen to accomplish the ends and goals of the church. Preaching will give the minister an opportunity to be a comforter, an inspirer, and a soul-winner. His priestly office will include the administration of the sacraments and the conducting of public worship in such a way as to bring people closer to God through the act of worship. As a faithful pastor he will not live apart from the throbbing world of his generation but will find effective methods of pastoral service that will include not only mere routine pastoral service but will see beyond this an opportunity to be a counsellor both in the homes of his people and through interviews in his study.

They Say—What Say They—Let Them Say

(From page 77)

tians also, so are we all now indebted to the Negroes for The Spiritual. All of which illustrates the variant values accruing from our being of various human types and the error of trying to make all people alike. That way lies totalitarianism and ultimately a Hitler or Stalin. Thank God for an America where we are free to be different and make our several contributions!

Charles R. Zahniser,
Pittsburgh, Pennsylvania

DISTRACTING LIGHT FOR WORSHIPPERS

Editor, *Church Management:*

We are continuously indebted to *Church Management* for its splendid promotion of better church architecture.

However, I am afraid that the chancel as illustrated on page 11 of *Church Management* for June, 1952, is open to

a valid criticism.

When illustrations of a building are published in a prominent magazine, of course many readers will assume that this publishing of pictures of church buildings and plans assumes an authoritative and approving attitude on the part of the magazine. I am sure that this is not true.

I would like to point out certain very objectionable features in this chancel illustration.

Certainly a chancel should not be cluttered up, nor should it contain any distracting elements that may draw attention of the congregation from the worship center or, during the ministry of preaching, from the pulpit. I should think that the unshielded lights on the side walls of the chancel would be most seriously objectionable, and certainly such a distraction is quite inexcusable. Also, it would seem to me that unshielded lights coming through holes in the ceiling of the chancel would be another source of distraction. Then, on either side at the rear of the chancel, some pieces of lumber are set up right from the floor to the ceiling, apparently serving no purpose whatever, but notice on the left hand side the light streaks coming through the spaces between these upright planks. Certainly this is an inexcusable, objectionable feature in the eyes of the worshipping congregation. There seems to be a sort of apology for the round window in the chancel wall, but if this window were not left floating up in the wall by itself, it could greatly enhance the effectiveness of the worship center and of the background of the altar. There should be no bare wall space between the round window and the top of the dossal. Both features should compose one harmonized feature.

If churches would only have their plans reviewed by someone who has not been dealing with the plans for months on end, many objectionable features could be spotted and pointed out.

E. M. Conover,
New York City, Director,
The Bureau of Church Building and Architecture

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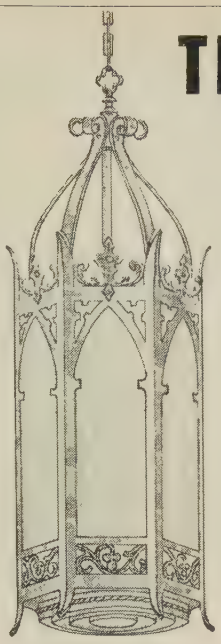
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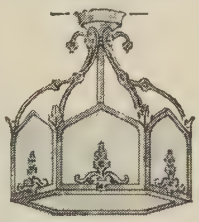
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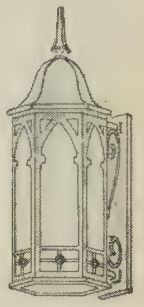
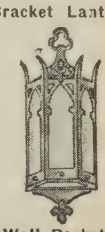

Bracket Lantern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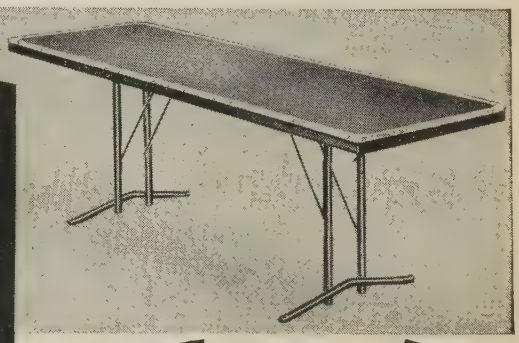

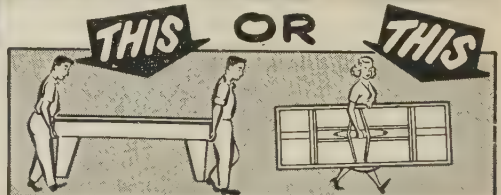

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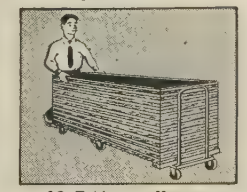
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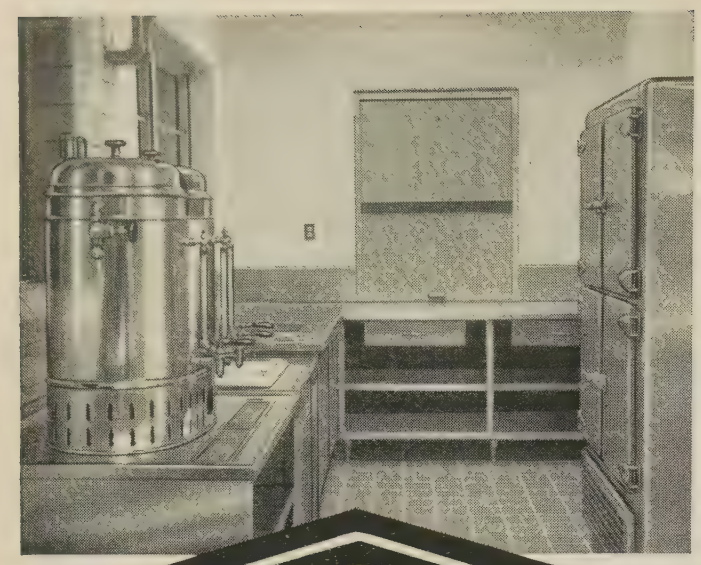

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(Turn to page 86)

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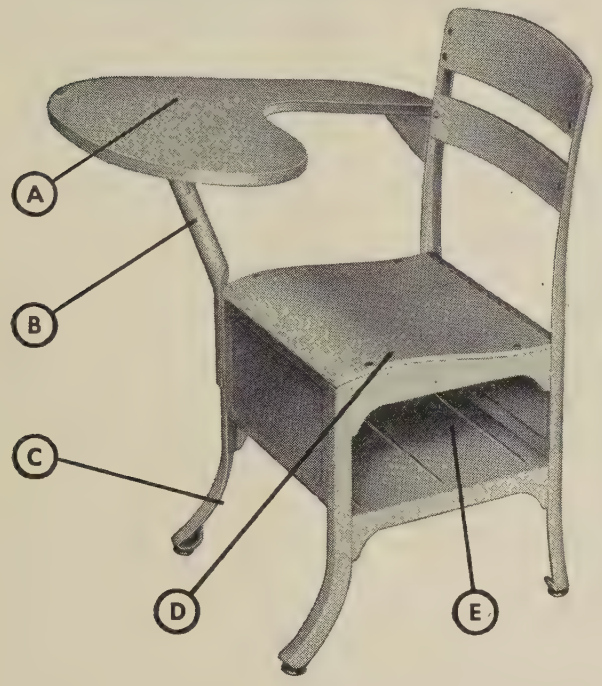

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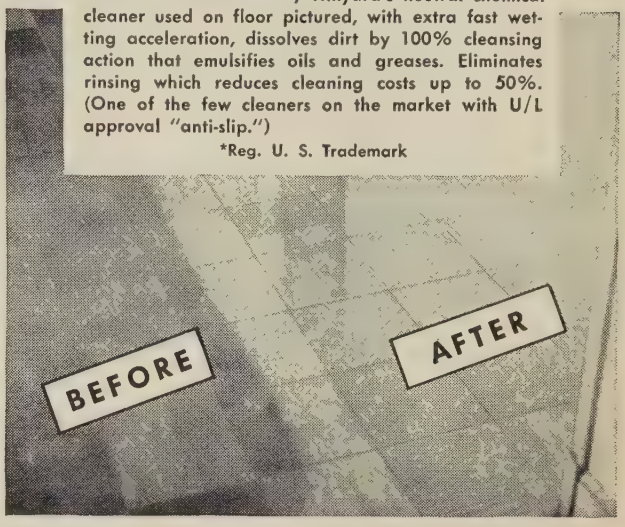

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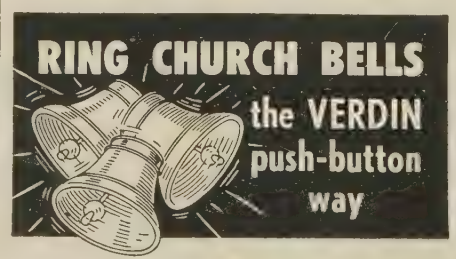

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(From page 84)

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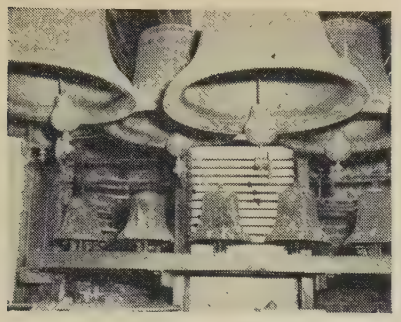

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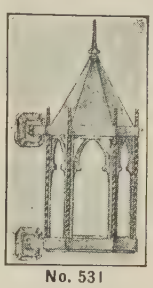

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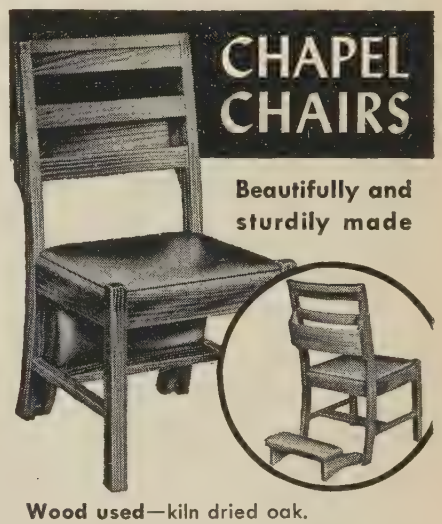

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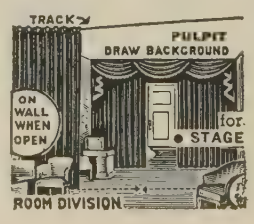

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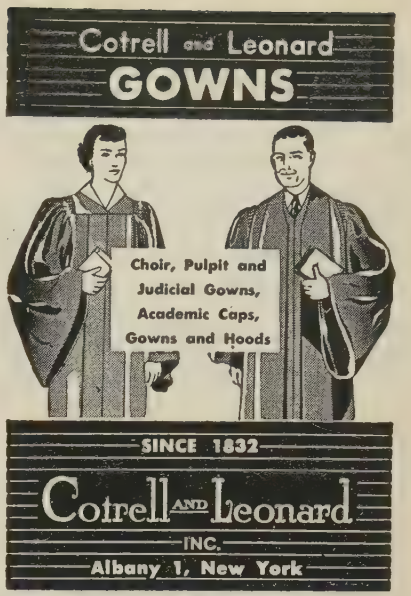

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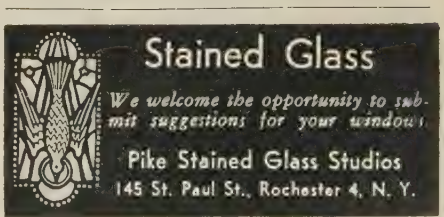
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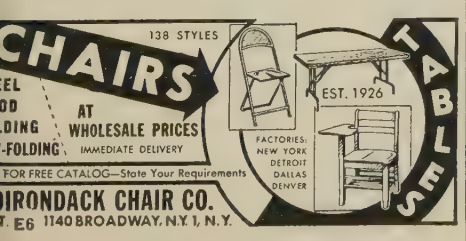

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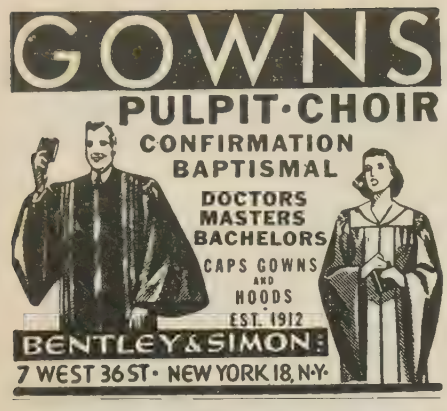

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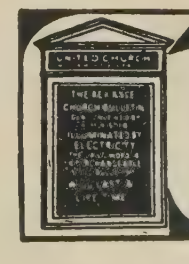

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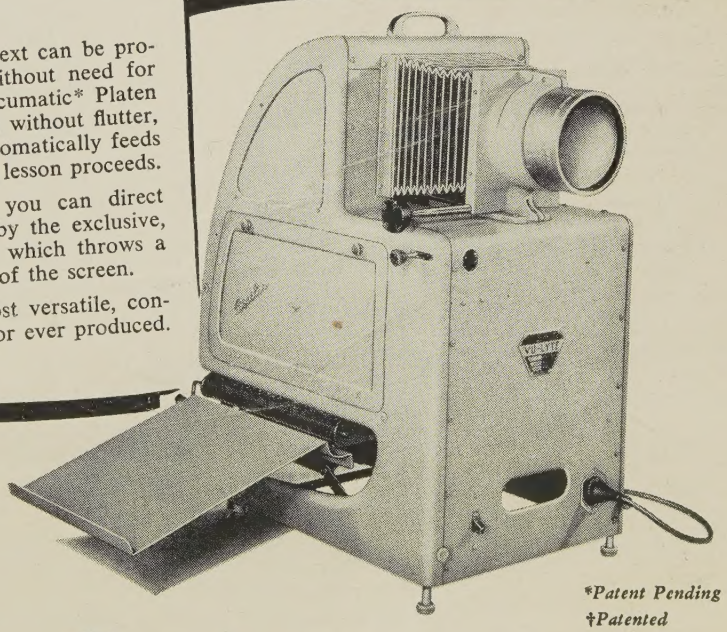

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YOUR CHURCH FAMILIES *200	6	5	4	3					
300	7	6	5	4	3				
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First—On the Box Chart locate the square in which your church membership crosses your annual budget column.

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Approximate Wells Building Fund Potential
$_____

Building Funds On Hand
$_____

(1) Convertible Assets
$_____

(2) Practical Residual Debt
$_____

Your Estimated Total Building Program
$_____

(1) Convertible Assets include, for instance, the sale of your old church or other property which can be converted into building funds.

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